

# MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

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PUBLISHED JOINTLY BY THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY,  
THE AMERICAN BAPTIST HOME MISSION SOCIETY, AND  
THE AMERICAN BAPTIST PUBLICATION SOCIETY

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FOR SUBSCRIPTION RATES SEE PUBLISHERS' PAGE

ADDRESS ALL COMMUNICATIONS TO MISSIONS, ROOM 801, 118 E. 28TH STREET, NEW YORK

Entered at New York Post Office as second class matter

# The Publishers' Page

Our Aim: 100,000 Subscribers to Missions in 1910

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Those who have used the unique Calendar of Prayer issued by the Woman's Baptist Foreign Mission Society of Pennsylvania in past years will welcome the calendar for 1911, illustrated below. To encourage the use of this calendar and to introduce MISSIONS to new readers we offer to send a copy of the calendar post free to any one who will send us a club of FIVE NEW SUBSCRIBERS to MISSIONS at 50 cents each before January first. This is a most liberal offer and should prove attractive to friends of the magazine. We do not have the calendar for sale.



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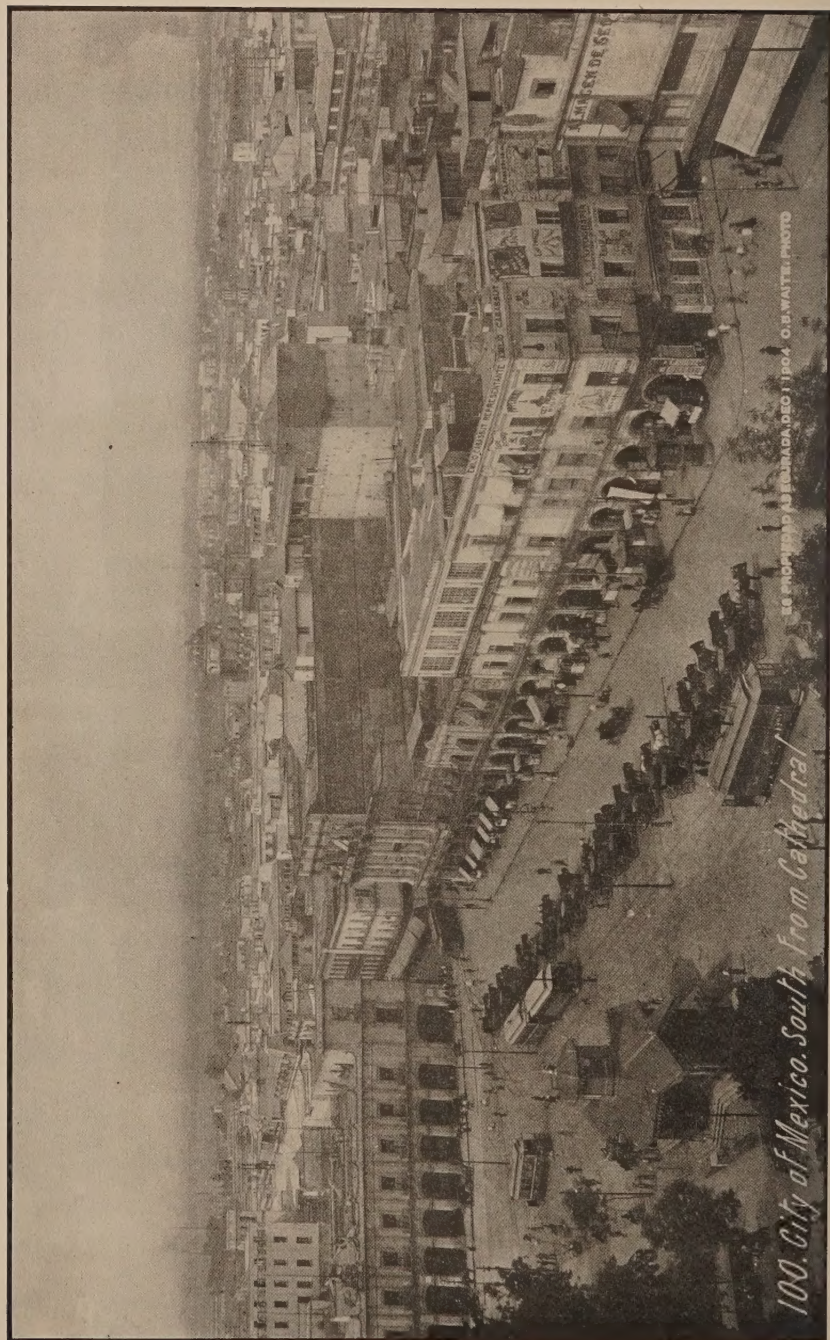
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THE GREAT CENTRAL PLAZA—MUNICIPAL BUILDING ON FURTHER SIDE—ARCADE AND STORES ON RIGHT

16 PHOTOGRAPH BY BENJAMIN DICKSON 1904 O.B. WHITE PHOTO

# MISSIONS

VOLUME I

DECEMBER, 1910

NUMBER 12

## Stable Room

AT the door she swooning lay,  
Christly laden, travail torn.  
Soft she sighed, "Ere break of day  
Must my blessed One be born!"

Angels at his heart strings pull,  
Slow he counted up his gains.  
"Nay," he said, "the inn is full;  
Naught but stable room remains."

Fool! Refusing Mary rest  
Cost his house the Heavenly Guest.

Knocking still at every door,  
So the sweet old legends run,  
Mary pleadeth as of yore:  
"Birthplace for my blessed Son."

God! What if we too shall say  
"Naught but stable room to-day"?  
—Mrs. Emily J. Langley.





## A Recall to the Supreme Mission

**T**HERE is always danger that in the multiplicity of good things which claim our attention, and the variety of plans presented for promotion, the supreme mission of the Christian church may become obscured. Too many side issues are bad for the success of the main issue. Diversions, however interesting and important, are apt to dissipate energy. It is possible to become so engrossed in humanitarian and philanthropic schemes as to forget the one thing upon which all the really worth while undertakings depend. A recall to the supreme mission is timely.

Timely, because this is peculiarly the age of specifics and experimentation. The reformer is at large in the political, social and religious sphere. We are constantly told of the shortcomings of the Christian church and ministry, and of the changes that must be made if organized Christianity is to retain its hold upon the people, to say nothing of increasing it. It is said that the church must be institutionalized and the ministry be socialized; that theology must yield to ethics; that individual salvation must be replaced by the larger idea of social salvation; that the church must minister to every sort of need, providing the social club as well as the spiritual sanctuary; that the up-to-date minister must have encyclopedic knowledge and be able to take a hand in everything, turning the pulpit into a platform for current events. In short, in this view of it, the modern

church must be a vast machine, taking in all sorts of human nature and turning out a fine brand of Christian character. We are not saying that these ideas are not, many of them, good and commendable, but merely now calling attention to a fact.

Extending the idea a little, a body which represents the churches—such as our Northern Baptist Convention—must occupy itself with all kinds of objects, and have all sorts of commissions at work upon a wide variety of subjects—sociological, educational, denominational and interdenominational. The number of agencies is bewildering, and the apparent call for more is staggering. Committees grow into commissions, new suggestions into movements, and each new development demands more time and strength. Such a splendid array of machinery for world betterment was never before displayed. We have organized and institutionalized to an unparalleled degree. And all this leads up to the one vital question: are we, with all these accessories, better equipped for the work of evangelization, and more successfully accomplishing it?

That is the test question. The supreme mission of the Christian church is the world's redemption. Its success is not to be read in statistics as to the number, size and cost of church edifices, or the educational standards for the ministry, or the number of communicants on the rolls, or annual additions, or the catalogue of church activities or societies. What kind of spiritual influence, and how much, does the church exert upon the community? How wide is the outreach of the church's life? What is its supreme motive and objective? How fully does it

supply that supernatural motive power which makes right doing men?

What the world needs most of all is a vastly increased multitude of good men and women. The supreme spiritual mission of the church is to build up such Christianized personality and send it and its influence to the ends of the earth. The way to accomplish the mission is plain. The sources of spiritual power are accessible. But let there be no mistake about it. The recall is to faith, prayer, consecration—the personal channels of grace. We must have divine power to move the human machinery. Only a spiritual church can evangelize the world and fulfil the divine commission.



### The First Volume of Missions

WITH this number *MISSIONS* rounds out its first year. Twelve times now it has had opportunity to speak for itself to its readers. They are the ones to give the verdict as to the manner in which it has achieved its purpose. Many things they have said during the year, and two or three points may properly be emphasized here.

First, the joint idea has met with not only general but most hearty commendation. Those who believed in it before it was tried have been confirmed and justified in their belief. Those who doubted have had their doubt removed. Those who opposed have been won over, and in very many instances have been warm in praise. Therefore a joint missionary magazine is no longer an experiment. It is not only an accomplished fact but an approved success. It is safe to say that a proposal to return to the separate publications would meet with an effectual remonstrance on the part of the denomination. So strong is this feeling that there is a widespread and growing desire for the speedy coming of the day when a single missionary magazine shall include the entire missionary interests of the Northern Baptists. Correspondents go so far as to ask that the State work be covered, and that not only the missionary but the general interests that belong to the Northern Baptist Convention

shall be included. We speak of this merely to show the desire for combination, and for a strong, comprehensive denominational monthly. We have hoped from the first that the ideal of a single missionary magazine might soon be reached, since that is practicable and easy.

Second, the fear that a distinctive phase of missions would suffer loss of interest if the great cause of missions were treated as one and indivisible has been dispelled. There is abundant evidence that the general interest has deepened, while specific interest has not been diminished by a broadening of vision. Exactly the same beneficent effect is created by the joint magazine, which brings inspiration from all fields and stands for the undivided kingdom, as has been felt when a single speaker has presented missions to the denominational gatherings, State and associational. The sense of unity promotes, never lessens, interest. Our workers are coming to realize this, and more workers and more devoted workers are the result. Enthusiasm and zeal are generated not only by the "get-together" but also by the "go-together" method in missions, as in all church work. Friction dissipates energy. The less wheels, the less backward pull, the more forward movement.

Third, our Baptist work is broadly represented to the world in *MISSIONS*. We are a leader in a movement that will before long be joined by the different denominations. *MISSIONS* has been closely watched by the leaders of other Christian bodies, and has, we are glad to say, been as highly commended by them as by our own people. To lead in any line of right endeavor is not a thing to be lightly regarded. Opportunity and obligation are involved in such a position. By tradition and training our place is among the pioneers.

Fourth, pastors and agents find it a pleasure to present *MISSIONS* and ask for it a place in every family. Testimony is constant that they can commend the magazine with assurance and a clear conscience. The results in the formation of clubs show how effective this unpaid service is. The large number of renewals and small number of discontinu-

ances indicates that if subscribers are once secured they are likely to continue.

For all this, we are profoundly thankful, because it means increase in knowledge, growth in the grace of giving, added interest and efficiency in local church work, a world vision and consequent advancement of the supreme work of evangelization.

The fact is never obscured that to further this supreme work is the supreme aim of MISSIONS. Hence we hope that the second volume of the magazine may be far more influential than the first. For the same great reason we trust that it may find its way monthly into at least fifty thousand Baptist families this coming year.



### Criticism and Construction

**I**N a recent article Booker Washington tells a good story illustrating the difference between a constructive man and a mere critic. He says a colored minister, after great sacrifice and effort, had constructed in the South a building to be used for sheltering orphans and aged colored women. After getting his building constructed and paid for, a young colored brother came to inspect it and at once began pointing out the defects in the building. The minister listened patiently for some time and then, turning to the young man, he said: "My friend, you have an advantage over me." Then he paused and looked at the young man, and the young man looked inquiringly at the minister, who continued: "I am not able to find fault with any building that you have constructed."



### A Strong Testimony

**F**EW business men in the Eastern and Middle States are better known than Mr. W. C. Brown, senior vice-president and director of the New York Central Railroad, who has his headquarters in New York City. His prominence in the business world brings him into contact with men of affairs all over the country; hence he above the majority of men is qualified to give answer to this

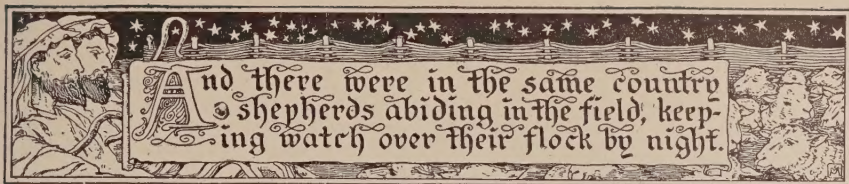
question which was lately submitted to him: "Is the spirit of Jesus more dominant in business and public affairs than when you entered active life, and is it an advantage or not for a public man today to be known as a professing Christian?"

Mr. Brown's reply, given below, is so clear and emphatic that it leaves no doubt in the reader's mind as to his experience and observation. It should give new impulse and encouragement to all who read it. He says:

I gladly avail myself of the opportunity to express the most confident belief that the teachings of Jesus Christ are making more actual progress in the world to-day than at any period during the nineteen centuries since the Saviour's birth. The spirit of the Master is more potent, more directly influential, in the lives of men than ever before. The heart of humanity, moved by the teachings and the spirit of the Saviour, is responding more liberally, more continuously and more intelligently to the call of the poor and the unfortunate than in any generation of the past.

It is, in my opinion, a distinct advantage to a man, either in public or private life, to be a Christian; and I believe there is more real, earnest, practical Christianity and less cant and outward show of a profession of religion than in the past. I believe that more than ever before men and women are quietly and lovingly doing day by day acts of charity and kindness, inspired by the promise that "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."





## Note and Comment



**ERRY CHRISTMAS** is the message of the December **MISSIONS**, with all that the familiar term implies. May the year be lived in the Christmas spirit.

We give large space in this number to Mexico, with wealth of illustration. We wish to arouse interest in this great neighbor who needs above all things else the gospel. Read what Dr. Sale and the deputation say. Dr. Sale is becoming an expert photographer, by the way, and we are indebted to him for most of the fine pictures. But we do not stop with Mexico, only begin. We carry the reader across seas and continents as usual, touching at China, India, Jackson's Hole out in Wyoming, and all sorts of places between. It is a full number, with wide variety of content, and January will be like unto it. Do not miss Secretary Stackhouse's stimulating sketch of what the Laymen's Baptist Movement has done in Canada. He is in his office in New York now, busily planning how to do still larger things here. He will have his department and foreword in January issue. Our Christmas cover discloses a world in the light since that great day when the Light of the world shone into it.

¶ The Sunday schools should not fail to use the fine program prepared for Christmas Sunday, the Foreign Mission Day, entitled "Christmas in the Sunrise Kingdom." The music is excellent, and the exercise cannot fail to hold the interest, not only of the children but of the congregation. We hope that hundreds of our schools will use this opportunity to make Japan a center of interest.

¶ While we are putting on the press the admirable articles on Mexico which form the feature of this issue, news comes of the rising of some Mexican students and rioters against Americans in Mexico City, accompanied by trampling on our flag and various demonstrations. The first impulse is to take this as another instance of temper and poor government in a land less favored than our own. But we are learning to be more cautious in our judgments, and it is to be hoped more fair in our criticisms. In the present instance the cause of this outburst we find to be the lynching—including torture and burning—of a Mexican laborer by a Texas mob. The laborer confessed that he had murdered a Texas woman because she was "mean" to him. Instead of allowing the law to deal with him, the lynchers took him. No wonder this excited the easily impressed Mexicans when a yellow journal spread the matter before them. Which is worse, tearing down the American flag by an enraged Mexican on Mexican soil, or trampling under foot the law by a Texas mob on United States soil?

¶ The Mexican police rigidly enforced order in the capital, arrested a large number of students and put them in prison, where they were held for trial. Meanwhile, representations of the outrage upon a Mexican citizen have been made to our government, and the affair in Mexico City has been called to the attention of the Mexican government. We wish there were any assurance that Texas would move as promptly and strenuously in apprehending and punishing the lynchers as President Diaz would in making any due reparation. The past affords little hope in this respect, and this fact should make us charitable to those for-

eigners—Mexican and others—who cannot quite take our complacent view of American civilization and respect for law.

¶ Dr. George Sale, superintendent of education in the home mission field, sailed for Porto Rico on the 19th, to make special study of the educational conditions and needs, and make report to the Home Mission Board. The Methodists and Presbyterians have a school work, and we have done something in that line at Coamo; but a policy and definite plans are needed, looking to the future welfare of the island. Secular education is being thoroughly looked after by the government. What Christian educational work should be undertaken as a supplement is the question.

¶ The time is approaching when the stress will be upon the missionary societies for the usual reason—that the churches are so late, large numbers of them, in making their offerings. We are hoping for the day when system shall work a revolution in this respect, and minimize the matter of doubt as to the outcome which is so distressing. Meanwhile, there must be generous work if the budgets are to be raised. And the London Baptist Missionary Society, speaking of its deficit last year of \$35,000, says that while every true Christian knows that we ought to be increasing our efforts, "WE CANNOT GO FORWARD WITH OUR INCOME SLIPPING BACK." We pass that along for the consideration of our churches and individual givers.

¶ Work is progressing rapidly on the great missionary exposition, "The World in Boston," to be held April 24-May 20 next. The project is colossal, involving an outlay of \$125,000. We congratulate the editor of the *Exposition Herald*, Rev. S. R. Warburton, on the attractive appearance of the publication which for five months will set forth the features of the exposition. Our Societies are to have part in the exhibits, as will be duly reported later. If this exposition succeeds in Boston, as it did in England, it will be repeated in the large cities, and will be an object-lesson of incalculable value to the cause of missions.

¶ *Tidings* for November has an interesting account of the Home Mission Deputation experiences in Mexico from Mrs. A. G. Lester, President, and Mrs. Reynolds, Field Secretary, of the Woman's Society. Mrs. Lester was much impressed with the work of Dr. and Mrs. Conwell, the later as Miss Helen Waring having been in charge of the school at Guadalupe before Dr. Conwell persuaded her to join him in a united medical mission enterprise that is succeeding wonderfully. "After making a careful survey of the field," says Mrs. Lester, "we are convinced that the work being done in Mexico by our two great organizations is being well done, but there is not nearly enough of it. Mexico needs the gospel. The day of darkness in Mexico is passing. Let us not fail to discern the signs of the times, but seize this great opportunity to save this people and this country for Christ." Mrs. Reynolds speaks of the school at Monterey which the Woman's Society has maintained for twenty-two years, and emphasizes the educational needs. "As a denomination we must take gigantic strides in Mexico." The conclusions are sound. We ought to do something worth while, something great enough to be impressive. We must, unless the opportunity is to slip by.

¶ One who wishes to give some good reasons for his denominational position as a Baptist would do well to get the *Standard* of Oct. 8th in which Prof. Shailer Mathews tells why he is a denominationalist. It is full of the raciness and common sense of this prominent educator of the West, and puts the case strongly without being needlessly offensive—a rare art in dealing with delicate questions.

¶ Here is a hope, expressed by our good friend and devoted missionary worker, Rev. T. G. Field, of Ohio, in which we heartily join: "I hope I may have some fair show in the securing of the 10,000 additional subscribers. I am confident that as a denominational missionary magazine *MISSIONS* cannot be excelled *anywhere*, at home or abroad." Now, if we can get 9,999 others to second that, the thing will be done.



## The Mexican Centennial

By George Sale, D. D.

DESCRIPTIVE SKETCH OF THE BAPTIST DEPUTATION'S VISIT TO MEXICO AND OUR MISSIONS—THE CONDITIONS AND NEEDS OF A NEIGHBOR NATION

(Illustrated by photographs mostly taken by Dr. Sale.)



A TRIP to Mexico is not attended with hardships. The traveler from New York or Chicago will find at St. Louis through Pullman cars to Mexico City. Leaving St. Louis at 8.15 P. M., he finds himself at about noon of the second day crossing the Rio Grande and at 8 P. M. of the third day he arrives in Mexico City, seventy-two hours from St. Louis. The railway people have attended well to the wants of the inner man, by the way, and in Mexico City and all the larger Mexican cities hotel accommodations can be had that are almost always good, and that frequently surprise one with their excellence and moderate cost. As to expense, an actual experience shows that, allowing for 3,000 miles of railway travel in Mexico itself and entertainment at the best hotels, with moderate use of carriages, \$6 gold per day will easily cover all expenses. To this, of course, must be added the cost of getting to and from the border.

### THE FOREGATHERING

Monterey was the foregathering place of our Home Mission Deputation. Here the party found itself on Sunday, Sept. 4, and began its month of mission study on the ground.

Monterey is a Protestant and Baptist stronghold. Less than a hundred miles from the border, it feels the influence of our northern ideas more potently than localities further south, and there is a fair field for all faiths. Here is the largest evangelical church in the Republic—which happens to be the Baptist church aided by our Home Mission Board. Not only because it is the largest church is it a stronghold, but because it is rooted in the soil: it is Mexican throughout, and the native pastor, Rev. Alexander Treviño, is a man respected and beloved by all Protestants throughout the Republic.

This church, with its excellent organization, its well-ordered Sunday school, its many Sunday and week-night services, both in the main church and in out-stations, is object-lesson and laboratory for the students of the Theological School at Monterey. Under the direction of the professors, every one of the ten or twelve students in the school takes part in these services—and so it is really a



"CATHEDRAL TOWERS OUTLINED IN FIRE"

training school for pastors where the interest is practical rather than scholastic.

Our first impressions of the work in Mexico were gained here, and it is unnecessary to say that they were favorable. Monterey made us feel at home in Mexico, and when we swung around there again after our three thousand miles of travel in the Republic we greeted the brethren as old friends.

#### MEXICO CITY AND THE CENTENNIAL

During the month of September, Mexico City was a sort of international Mecca. Special ambassadors and deputations made their way thither from nearly two score of nations to take part in the celebration of the Independence of Mexico. The United States was represented by ten official delegates, including a special ambassador from President Taft, and here for the first time Congress was officially represented in a foreign country. Learned societies held their annual meetings in the capital, and there were conventions and gatherings of all sorts. A whole train load of editors from the United States and Canada came as the guests of the Republic, and their busy

pens and pencils have scattered the story of Mexico's progress far and wide. An appropriate feature this of the centenary, as it is said that in Mexico City the first printing press in America was set up and the first newspaper published one hundred years before the Pilgrims landed at Plymouth Rock.

Every day during the first part of the month there was some brilliant diplomatic event, and the sight of the gorgeous apparel of the visitors from abroad became a familiar one on the streets, which at great expense had been decorated with flowers and flags and streamers for the day and electric lights for the night—the Mexican tri-color of green, white and red furnishing the color scheme.

And indeed Mexico City in every-day dress is no mean city. It compares well with the great capitals of the world. The ecclesiastical architecture, mellowed and colored by age, gives to it a unique charm. It is being adorned by public buildings of rare beauty; the National Theatre, in course of erection, is to cost many millions and will be built of Parian marble. No American city has a drive-



CORTÉZ AND HIS CONQUISTADORES

way that can compare in spaciousness and beauty of ornamentation with the Paseo de Reforma, one of the most beautiful driveways in the world, leading to Chapultepec Castle, home of the President. The rather narrow streets are atoned for by the spacious and beautiful parks scat-

All the members of our delegation wore the Mexican colors. So imbued with the Mexican spirit did the Field Secretary become that he purchased a gorgeous necktie of green, white and red which he proudly wore whenever there was the slightest excuse for its display.



HISTORICAL PARADE—FRENCH SOLDIERY—STREETS DENSELY PACKED  
FOR MILES, LEAVING SCANT SPACE FOR PAGEANT

tered throughout the city. The tropic sun is robbed of its debilitating power by the elevation of 7,347 feet, and the combination of latitude and elevation gives a climate in which life and work are a joy. Sad contrasts there are indeed—as where are there not?—between all this wealth and beauty and the poverty of the lower classes, but this did not prevent the people, high and low, from giving themselves up with abandon to the *fiesta* spirit. And the spirit was contagious.

#### THE FIFTEENTH OF SEPTEMBER

The celebration culminated on the fifteenth day of September, Mexico's Independence Day. All business was suspended and the entire city gave itself up to the spirit of the occasion. A great deal of study and preparation had been given to the historical parade which was the feature of the day. In this parade all of Mexico's history passed in bewildering fashion before the eyes. Montezuma and his braves, Cortez and his conquistadores



PRES. DIAZ ENTERING NEW Y. M. C. A. BUILDING  
IN MEXICO CITY FOR DEDICATION SERVICES

with their Indian allies, bewigged and peruked viceroys in white wigs, velvet gowns and three-cornered hats, with their guards of honor in similar costume. Here were the soldier priests and the rude soldiery of the early days of the struggle for independence, the French soldiery, the unfortunate Maximilian and his followers, and the Mexican troops of the period of the American war. With apparent fidelity costumes had been revived

and the spectacle was an informing and dazzling one. Then followed elaborate floats, setting forth the natural resources, the arts and crafts, and the commercial enterprises of the Republic.

#### "EL GRITO DE DOLORES"

At eleven o'clock on the night of the 15th of September, 1810, Miguel Hidalgo, curate of the little town of Dolores, rang the church bell, called his people together, and raising the cry which became known as "The Cry of Dolores"—"Viva America! Viva Religion! death to bad government"—formed the nucleus of a revolutionary army and struck the first blow for freedom from Spanish dominion. At eleven o'clock at night on every 15th of September the President of the Republic steps out on a balcony in front of the National Palace, strikes the same bell, now moved from the church at Dolores to the front of the Palace, and utters the same *grito* amid the acclaims of the people. This ceremony was attended with unusual interest this year because it was the centennial year. The National Palace fronts on the *Zocalo* or



HISTORICAL PARADE—ONE OF THE FLOATS—STREET CROWDS ENORMOUS



PASTOR BROWN OF AMERICAN  
CHURCH AND FAMILY

BAPTIST CHURCH, MEXICO CITY

SUPT. BREWER AND  
FAMILY

great central square of the city. On this square fronts also the Municipal Palace and facing it the great cathedral. These buildings were all a blaze of electric lights. The vast square was filled with a surging crowd of people, the magnificent towers of the cathedral were outlined in fire against the sky, while around them played the brilliant colors of hundreds of rockets. The center of the brilliant scene was the balcony on the National Palace on which stood Porfirio Diaz striking out on the old bell the close of a hundred years of Mexican independence as he rounded out eighty years of his own marvellous life. For the 15th of September was his eightieth birthday. It was a scene not easily forgotten.

On the 16th there was a great military parade. The flower of the Mexican army, headed by President Diaz, passed through the streets, which were filled again with surging crowds. And at night the National Congress was opened in the presence of the great array of foreign guests.

#### THE NATIONAL BAPTIST CONVENTION

In the midst of all this pomp and display there met in the simple yet dignified building of the First Baptist Church, occupying a commanding location on the *Calle de los Heroes*—Street of the Heroes—the National Baptist Convention of Mexico in its eighth annual session. It was the meeting of this Convention

in the capital at the time of the national celebration that suggested to Dr.



"VIVA MEXICO"—THE NEW SPIRIT

Morehouse the idea that this was an appropriate time to send to Mexico a delegation representative of our Home Mission Societies, to bear our greetings to the Convention, to study the work in the important mission fields, and to formulate a missionary policy for the Republic.

This Convention, bringing together some seventy official representatives of the churches in all parts of Mexico, furnished a fine opportunity of judging of the strength of our Baptist work. The Foreign Mission Board of the Southern Baptist Convention operates in Mexico; indeed, all of the northern bodies regard Mexico as a foreign field; we only, with North America for our field, regard Mexico as home mission territory. This National Convention represents neither Board. It is composed of the Baptist churches of Mexico, whatever their affiliations, and is pervaded by a delightful spirit of unity. Rev. Teofilo Barocio, pastor of the Mexican church of Mexico City and a Mexican, was the retiring moderator, and is succeeded by Rev. J. G. Chastain, an American, the veteran missionary of the Southern Board; but all are Mexican Baptists and in the Convention make common cause.

Now this Convention moved on much like a well-conducted Baptist convention anywhere—there were the same problems, the same questions to be discussed, and the same difficulties to be met. It



GROUP OF "RURALES," GUADALUPE, THE FAMOUS  
POLICE OF MEXICO

was evident that these brethren took themselves seriously and entered with zest and freshness of spirit into the discussion of problems as old as the church itself. A distinct impression made upon the visitors was of the fine band of Mexican pastors who have been given to us. Some of these there are whose words were listened to with great deference whenever they rose to speak; they appeared as real leaders of men. Surely



THE PHOTOGRAPHER PHOTOGRAPHED

PASTOR BAROCIO AND FAMILY, MEXICO CITY

DR. SALE SNAPS DR. BARNES AS THE LATTER SNAPS THE FAMILY GROUP

our Baptist faith is rooting itself in Mexican character—and this is the promise of its permanent power in the Republic.

The reports showed a gain of twenty per cent. in the membership of the churches, a contribution of forty cents per member, aggregating \$1,098, for the support of a missionary to one of the Indian tribes, and at this meeting it was voted to support a missionary in Chili at a cost of \$30 per month. Thus the Mexican churches are developing the mission spirit and present the beginnings of a mission work for the aborigines and for South America which is the product of Mexican Christian life.

The fervent Mexican spirit was manifest in all the meetings. There was no lack of enthusiasm. The Convention closed on Sunday night in true Mexican fashion. Not for them the conventional handshake at such a time as this, except between the men and women present. The brethren threw their arms around one another and, pressing heart to heart, pledged themselves to another year of service.

#### SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION

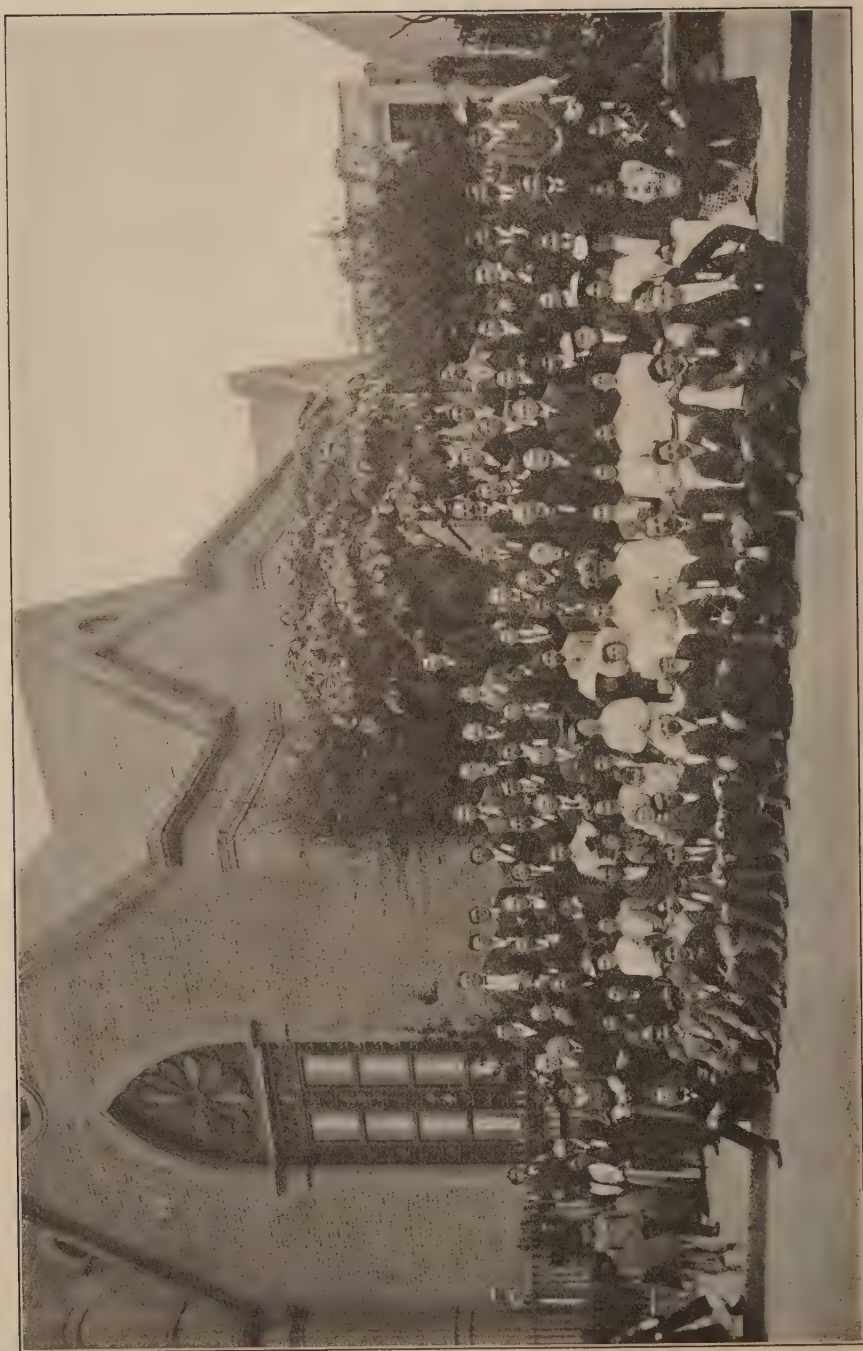
The Baptist Convention had not adjourned, before the sessions of the National Sunday School and Christian Endeavor Convention began. Fraternal delegates were sent to this body from the Baptist Convention and several of our Baptist pastors had important places on the program of its sessions. The Home Mission delegation was formally received as a body, and words of greeting were spoken by Dr. Barnes. This was probably the largest and most representative evangelical Convention ever held in the Republic, and afforded a good opportunity of fellowship with the representatives of other denominations.

#### SOUTHWARD BOUND

The "tumult and the shouting" had not died away when, on the night of the 16th of September, the Home Mission Party left the gay capital for its missionary tour. It was with difficulty and by many detours that our *cochero*



OUR DAY SCHOOL, MEXICO CITY—OVER 200 PUPILS



THE MEXICAN BAPTISTS IN CONVENTION: MISSIONARIES OF THE SOUTHERN FOREIGN AND NORTHERN HOME BOARDS UNITING



ON THE WAY TO OAXACA

drove his horses through the streets to the railway station, where, in the queer little narrow-gauge Pullman cars, we began our journey to Oaxaca, the most southerly point visited. A notable journey that for its own sake. Through the night we go up from the lofty elevation of Mexico through a section some thousand feet higher and in the early morning we are at Puebla, on the edge of this high land. As we leave Puebla the lovely form of Popocatepetl with its mantle of pure white is seen from the train, and Malinche, rugged and snow-crowned, and Orizaba, 18,206 feet high, surpassed on the North American continent only by Mt. McKinley. Then down we plunge through mountain scenery of exquisite beauty, into a valley less than 1,000 feet above the sea, and then up again through mountain gorges to Oaxaca, more than 5,000 feet high. It is a journey from temperate climate and verdure to tropic heat and luxuriance and negligee of dress and back again to the country of the zerape or the more prosaic overcoat in the short space of one day.

## THE CITY OF JUAREZ AND DIAZ

Oaxaca is not least among the cities of Mexico, for out of her has come the two great presidents whose genius has made modern Mexico: Benito Juarez, author of the drastic reform laws, making religious freedom possible in Mexico—pure blooded Zapoteca Indian with no drop of Spanish blood in his veins; and Porfirio Diaz, the man of the iron hand, under whose rule Mexico has enjoyed peace and honor, to whose administration it is due that a country which in 1861 brought a combined fleet of Great Britain, France and Spain to her shores, because of repudiation of her debts, finds her credit secure in the centennial year of her national life.

At Oaxaca our Mexican missionary, Josua Valdez, and his wife are doing valiant service and have laid the foundations of a strong church. The work is carried on in a hired house which serves as chapel and parsonage too. These Mexican houses lend themselves well to this service, with their large rooms and high ceilings. This Oaxaca house has an inner court and patio which could be roofed over and transformed into a beautiful au-



READY MADE BAPTISTRY, OAXACA

ditorium. In this house, too, there is a ready-made baptistry, a large bath beautifully lined with tiles which has already done service for the growing church.

Pastor Valdez is anxious to reach out with his work to some of the towns in the beautiful and fertile Oaxaca valley. The State of Oaxaca has an area of 35,400 square miles, and a population of 800,000, of whom 470,000 are pure In-



DR. SALE IN THE HALL OF THE MONOLITHS

dians, largely unreached by religious influences. It is said that in this region almost every variety of tropical and temperate zone fruit, flower, and fibrous plant, cereal, vegetable and timber abound.

#### THE CARRIAGE DRIVE TO MITLA

We had an opportunity of judging of this region and its people in a drive of thirty miles to the famous ruins at Mitla. Arriving at Oaxaca on Saturday night, Sunday was given to the mission services, and Monday morning early saw our party on the road. This expedition was undertaken with the double purpose of visiting

the world-famous ruins, and of judging of the opportunity for mission work afforded by the towns and villages along the way. Our way lay through Tule, where is the enormous cypress tree said to be the largest tree in the world, with a trunk forty-five feet in diameter, through Tlocolula, where we changed horses, with its quaint streets and sleepy old market place, through smaller villages and settlements till at last Mitla is reached. Who reads the Mexican guide books reads of the famous hotel of Don Felix, *La Sorpresa*, "The Surprise," it is called, and after what the guide books say, the forbidding exterior is a surprise—but a new surprise awaits one as he passes through the country store without and emerges in the lovely patio with *portales* opening upon it filled with luxurious growth, orange and lemon



THE DEPUTATION IN THE HALL OF THE MOSAICS, MITLA



MRS. LESTER IN HOTEL PATIO, MITLA

trees and the most beautiful flowers, familiar and strange. The travel-worn guest breathes a sigh of relief and settles down to the enjoyment of the beauty,

the balmy air, the clean and inviting beds, the simple but appetizing food and the unostentatious but genuine hospitality.

The ruins of Mitla give evidence of highly developed artistic taste and mechanical skill and fill one with wonder as to the forgotten builders. For these ruins were as they now are when the Spaniards made the conquest of Mexico, and we know nothing of their story. This place farthest from home was chosen for our picture of the delegation. This picture and those of the hall of the monoliths and the hall of the mosaics must serve as description of the ruined city.

We were much attracted by the people of this fertile Oaxaca valley, pure Indian people who seemed different from the Mexican folk we had seen in the northern towns. Their bright faces and ways spoke of undeveloped traits of character offering an attractive field for the missionary and teacher and we were unanimous in the wish that some worthy mis-



OUR DAY SCHOOL AT PUEBLA—MR. AND MRS. TROYER IN REAR, CENTER



REV. AND MRS. WASHINGTON WESTRUP  
AND FAMILY, NUEVO LAREDO

OUR WORKERS AT PUEBLA, INCLUDING MR.  
AND MRS. TROYER AND TEACHERS

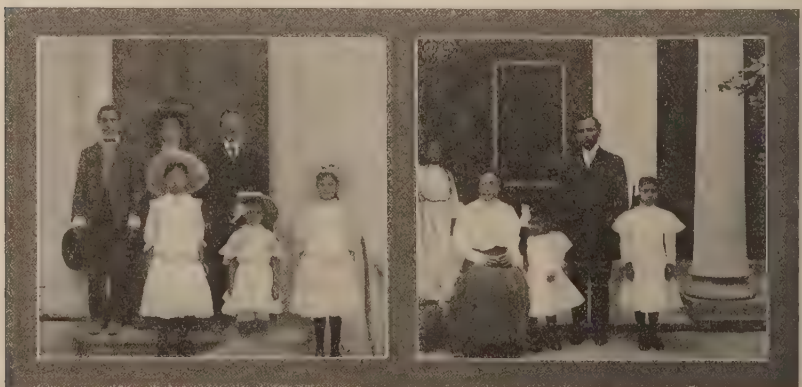
sion work might be established here. The stock that produced Benito Juarez has surely elements of strength and promise.

#### PUEBLA

From now on the pace set for our party was a hard one. Back to Oaxaca on Tuesday to attend a *fiesta* at the chapel in the evening. In the early morning we take the train for Puebla, repeating the dip down to the low tropical country and up again to the northerly highlands. We arrive at Puebla just in time to go to the Baptist church for the *fiesta*. By the energy and winning power of Mr. and Mrs. Troyer a large congregation has been brought together. The next day is spent in inspecting the work of the mission, the day school and medical work, in a visit to the large Methodist schools

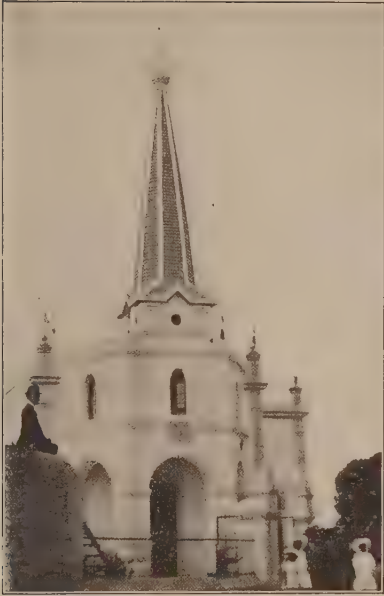
in the city, the magnificent cathedral—the market place, the elaborate chapel of the Rosary decorated with barbaric splendor. At night there is another service in the church, after which beds are found in the narrow-gauge Pullman and the early morning finds the party at Mexico City again. The time spent in the beautiful city of Puebla was all too short.

A busy day at the capital, and sleepers are taken at night and left before daylight at Leon, where the Foreign Board of the Southern Convention has its publishing house. Leon is a quaint old town not frequented by tourists. It is not hospitable to Protestant work and more than once the manager of the publishing house has been threatened. On the doors of houses were pasted prayers to the Virgin against the heretics. Here



PASTOR BARRO AND FAMILY, AGUASCALIENTES

PASTOR VALDEZ AND FAMILY, OAXACA



BAPTIST CHURCH, AGUASCALIENTES

too we saw the streets full of kneeling people as the Bishop in his carriage passed along. In this environment the busy presses of the publishing house work unceasingly and a stream of Christian literature passes out to many Spanish-speaking countries.

#### THE CITY OF THE HOT WATERS

Nightfall sees us on the train again for Aguascalientes, which is reached at about ten o'clock. The next day is Sunday, and there are morning, afternoon and evening services with addresses by the visitors. Monday is devoted largely to conference and discussion of the report to be presented, then a brief ride through the city, a bath in the hot springs, and a beautiful *fiesta* at the chapel with music and flowers and banners and gracious, welcome words.

Policarpo Barro, pastor of the church here, is a Spaniard, a man of culture and character, whom the superintendent of missions took from behind the counter in Mexico City to stand behind the pulpit. The church in this important city is a flourishing one. The pastor's zeal and enthusiasm permeate the membership and the services are bright and attractive. Pastor Barro and a band of his workers were attacked by a mob a month or two ago at the village of Encarnacion, whither they had gone to hold services. We met here a young man who on that occasion was wounded by a bullet. The strong hand of the government was invoked for protection and the work at Encarnacion will go on.

#### SAINT LUIS OF THE MOUNTAINS

Tuesday morning early we take a slow



PASTOR CASTILLO AND FAMILY, SAN LUIS POTOSI



BAPTIST CHURCH AT SAN LUIS POTOSI



"INTERNATIONAL COMPLICATIONS." DEPUTATION ON THE WAY TO THE WRECKED MEETING HOUSE, HEADED BY THE SHERIFF, WHO PROMISED TO BE GOOD

train for a long, dusty ride across country to San Luis Potosi. Arriving at 6.10 P. M., at 8 we attend a mission opened up by our missionary, Juan R. Castillo, in the slums of that city. The laws of Mexico forbid preaching on the streets, but our mission room here has three large doors opening directly on the sidewalk. Around each of these a crowd gathers when services are held. The preacher is careful to speak in a voice loud enough to be heard by all, and so as many on the outside as within hear the word. On this night Mr. Osgood told with great simplicity and much feeling the story of the raising of the daughter of Jairus, Mr. Brewer interpreting. The seats were full, the doors were crowded with eager faces, and as the story familiar to us was told and fell like a new tale on the ears

of the congregation it seemed as if we were transported to Palestine and that the Master himself was speaking. For this was just such a company as gathered when He spoke, when there was no room, not even about the doors.

At Soledad, a short ride from this city, where an outstation is maintained, a bitter attack was made upon the workers a couple of months ago. The doors and windows of their humble mission were battered in, and a hail of stones fell upon the workers. Two women were dragged about by the hair and cruelly beaten.

There is a provision of Mexican law that in a case like this the owner forfeits his right to redress if he enters the premises before they have been inspected by the local authorities. No services had been held since the attack, and our party



THE WRECKED MEETING HOUSE AT SOLEDAD—YOUNG MAN WHO WAS SHOT AT ENCAERNACION—SHOWS BULLET SCAR IN UPPER LIP

made an expedition to Soledad to interview the authorities and ask redress. In solemn procession, then, our party, led by a dignitary of the law in tall hat, white cotton suit and sandaled feet, proceeded to the wrecked meeting house. "Here comes the preacher and his artillery," a bystander was heard to remark as our dignified party appeared. Explanations were offered, full protection was promised, and arrangements were made to open up work again—the plucky women who were so cruelly beaten expressing anxiety to go out to the very first service. So falls light and shade upon the work in Mexico.

Night finds us at the chapel where a *fiesta* is held in our honor—good-byes are spoken, and early next day we take the train again for San Dieguito on the way to Tampico. The train winds down

#### AN AMERICAN COLONY

San Dieguito is reached in the early afternoon. Here is an American colony. At night an English service is held in the school house and we forget for the hour that we are in a foreign country. This colony has selected a wonderfully fertile valley for its home. The land will pro-



MR. BREWER AND MR. TREVINO AT THE BAPTISTRY  
ORIGINALLY USED BY MR. WESTRUP IN MONTEREY



MEXICAN MEMBERS OF OUR MISSION IN SOLEDAD WHO  
WERE DRAGGED BY THE HAIR OVER THE  
GROUND BY A MOB

through scenery unsurpassed in the Rocky Mountains from the lofty table land to the lower lands toward the coast.

duce anything for the asking. We saw cornfields that would hide an army, sugar-cane fields in which horse and rider are lost. I picked limes from a tree that has borne fruit continuously for three years, day and night, summer and winter. There were oranges and bananas and grape-fruit and the less familiar aguacates and papayas. Hundreds of such localities, it is said, can be found in Mexico whose soil is wonderfully fertile. Americans are finding them and these American colonies will play an important part in the development of the country.

#### A COAST CITY

After a day spent with these hospitable people we push on to Tampico. Here real tropic heat is encountered, but there is a service on Saturday night and a full day on Sunday—an American service in the morning and a Spanish in the evening. Mr. Morton and his accomplished wife have gathered around them a noble band of people of both nationalities here, and there is promise of a large and successful work,

## MONTEMORELOS

Before daylight on Monday morning we are on the way to Montemorelos, one of our earliest mission stations in Mexico. At night a service was held here. The next day the houses of brethren Guarjardo and Cavasos were visited and a photograph taken of the quaint old baptistry built by Thomas Westrup, and the quainter well which supplied it with water. In this baptistry the Barocio brothers were baptized, and others who have been a strength and joy to our Mexican churches.

## MONTEREY AGAIN

At six o'clock the same evening we arrived in Monterey. Here in a hotel near by the station we were entertained at a delightful supper by a delegation of the Monterey church. A conference about the new church building at Monterey followed, and at 9.30 the train taking us homeward left the station bearing a com-

pany who were both glad and sorry that the strenuous month was over.

## AU REVOIR TO THE WORKERS

In this swift survey much has been omitted. If I have failed to speak of our efficient Superintendent, Mr. Brewer, and his wife, it is because their kind attention was with us always like the sunshine; if I have failed to do justice to the local work in Mexico City, the Mexican church under Teofilo Barocio, and the fine hold on the young men which Pastor Brown of the English church is securing, as well as the Christ-like work of our medical missionaries, Dr. Conwell and his devoted wife, it is because the Convention and the Centennial *fiesta* demanded so much; and if the names of other workers are not mentioned, it is not because they are unappreciated, for from Washington Westrup, who stands at the gateway of Nuevo Laredo, to Josua Valdez, our outpost at Oaxaca, we bear them all in grateful remembrance.



THEOLOGICAL SCHOOL—STUDENTS AND INSTRUCTORS—MONTEREY



FROM THE CAR WINDOW—MEXICAN CARTS, AMERICAN WAGON

## Some Things the Deputation Found

By Field Secretary L. C. Barnes, D.D.



DR. BARNES' SNAPSHOT

THE population of Mexico is about 15,000,000, or greater than that of the United States when Abraham Lincoln entered public life. The area is 757,760 square miles, or equal to that of Great Britain, France, Germany and Austria-Hungary combined. Only a beginning has been made in the development of the agricultural, mineral and other resources of the country. The prevailing religion is Roman Catholicism, but of a type so different from the standard in the United States that

many Catholics going to Mexico cannot in conscience identify themselves with the church there. Multitudes of the aborigines are not yet within the pale of Christianity. Other multitudes, including many of the influential and best educated men, are distinctly irreligious. Moral standards among vast numbers of people are distressingly low. It would not

be seemly to dwell on what are the undoubted facts in this most vital matter.

Church and State are legally divorced so that there is perfect legal freedom for evangelical work. The hierarchy and the government are in relations sometimes hostile and sometimes cordial. This relationship and the liberality of public opinion differ greatly in different localities. In two places the present year our workers have suffered persecution at the hands of incited mobs to the extent not only of chapel wrecking, but also of stoning and other severe personal violence, including shooting. In both cases the local authorities have apologized for the outrages and promised complete protection in the future. In one place this result was secured in connection with the visit and representations of the Deputation. The 3,000 priests in the country have vast influence. In one crowded city we saw the majority of the people on the streets drop to their knees and remain there till a carriage containing a priest with the elements for administering extreme unction passed out of sight. The archbishop in his carriage without the sacred elements is said to be revered in the same way.

The influence of evangelical Christianity in Mexico is considerable, much great-



MISSION IN THE SLUMS, SAN LUIS POTOSI—LOOKING IN AND LISTENING

er than its relative numbers. Estimates as to the number of communicants vary from thirty to sixty thousand. The Deputation instituted measures for ascertaining more closely. In 67 Baptist churches 2,871 members are reported. It is known that we have more than 3,000 communicants. The evangelicals are "like unto leaven hid, till it was all leavened." One great need of Mexico is a middle class, the strength of republics. Such a class has been wanting. Evangelical religion is creating it. The signs of this are unmistakable. The costly Y. M. C. A. building at the capital, erected largely with Mexican money, is significant.

The present time is auspicious. Mexico is experiencing tremendous material development. More than that, "Liberty" and "Progress" are in the air, so much so that those are the two words hung in great letters of electric light on the massive towers of the cathedral itself in Mexico City. The centennial celebration of Mexican independence has accentuated the progressive movement. This is the time to strike with vigor for the complete spiritual liberation of the people.

As a denomination we have peculiar

obligations to minister in Mexico. The "Reform Laws" separating Church and State, which are generally regarded as the fundamental expression of the new life creating modern Mexico, are essentially baptistic. They enunciate the principles which were embodied in civil government for the first time on earth by our Baptist forefathers in the Colony of Rhode Island, the principles which later spread throughout the United States and are exerting an increasing influence over the whole human race. We are inherently fitted, and therefore called upon, to minister to Mexico in her present stage of development. When under terrific odds she is asserting our fundamental principle of "soul liberty" our obligation to strengthen her hands is immeasurable. We are under obligation also because our democratic form of church life furnishes the complete and winsome contrast to the ecclesiastical type from which progressive Mexicans are breaking away.

#### CHARACTER OF OUR WORKERS

The character of the workers whom God has given us is cause for profound gratitude. The General Missionary combines optimism and energy with caution

and persistence. He has rapidly acquired a use of the Spanish language which is unusually good. Mexican missionaries connected with other societies speak of this. More important still is his appreciation of the people and sympathetic understanding of them. They confidently turn to him as a brother beloved. The entire Deputation is impressed by the evidences of his comprehensive grasp of the field—seeing it whole—and of his impartial administration of details. The advantage to the cause of having a general superintendent of the work is beyond question.

If space permitted, it would be a pleasure to speak of every missionary whom we met, both American and Mexican. We expected a high type among the American missionaries and were not disappointed. The Mexican brethren were a revelation to us and a joy. There is a great variety of gifts and of interesting personalities, but without exception a remarkably high standard of ability and devotion. If Baptists in the North do not back up such people as are in charge of our work in Mexico we are not fit to

live. As with all men, and peculiarly with ministers, especially missionaries in foreign lands, the wives are a most vital factor in the work.

#### BAPTIST UNITY

The relations of our missionaries with those of the Foreign Board of the Southern Baptist Convention are ideal; (a) in the Baptist Convention of Mexico where there is no North and no South, but all are one in Christ Jesus; (b) in the joint publication of a weekly denominational paper, *El Bautista*; (c) in the proposal to have a united Training School for Ministers; (d) in the occupation of fields. When the workers of either Board are in one of the States of the Republic, those of the other Board do not undertake work there. The Deputation expressed to the Mexico Baptist Convention emphatic approval of its methods in this respect and prayer for their unbroken continuance.

#### RELATIONS WITH OTHER DENOMINATIONS

Our relations with other denomina-



ON THE WAY TO THE MISSION IN SAN LUIS POTOSI—POOR SECTION

tions are fraternal. In Sunday school, temperance and evangelistic work there is active coöperation. Many years ago, after repeated conference, an informal agreement was reached that in places of less than 30,000 population, if one evangelical body is at work there others will not enter. On such a basis as that, at the present rate of advance, it will be a

per cent. of all the pupils are converted.

We find that the churches under the direction of the Society number 21, have 1,141 members, with 155 baptisms last year. There are 42 other mission stations, some of which are about ready for church organization. We have 16 Mexican men in the service and 5 from the United States. There are 10 Mexican



BAPTIST CHURCH, MONTEREY—OUR STRONGEST MISSION

long time before the absolute destitution is overtaken. It would be an advantage in obviating confusion of thought among Mexicans if convenient areas could be allotted among denominations as they are in Porto Rico. If the entire Republic is to be thoroughly leavened with the gospel an energetic, harmonious advance is needful.

#### EVANGELIZATION

Ordinary methods of evangelizing the world such as public preaching, the Sunday school and visiting in the homes are employed with success. Much evangelical work is done in our day schools. Many adults are won, yet our great hope for the evangelization of Mexico lies in the children. Many parents who have not the courage to break with their old customs, yet desire their children to follow our Lord. In the school at Monterey 15

women and 3 from the United States. Comparative figures with churches under other auspices show that for number of workers and money spent we are realizing as large results as any, considerably larger than some.

The development of missionary activity on the part of our Mexican churches is one of the best signs of the success of our work for them. The Convention has been for a year or two supporting a mission among the Indians at Coenea without outside help. There are said to be 5,000,000 Indians in Mexico yet who have not acquired Spanish. The churches have also been contributing generously to our Baptist Home and Foreign Mission Societies. The combined missionary offerings of all the Baptist churches of the Republic were last year \$1,098 (gold), an average of 40 cents per member. When we remember that most of our

converts are very poor and their wages pitifully small, we regard it as a remarkable showing. The churches fostered by our Society are not behind others in this regard. At the Convention of 1910 it was decided to support a missionary in Chile at a cost of \$40 (gold) each month and over \$550 was pledged for the Convention's missionary work during the coming year.

#### IMMEDIATE ADVANCES

There are many directions in which we ought to make immediate advance. The following may serve as examples:

At Encarnacion, with a population of 6,000, where our brethren have been violently persecuted, the work should be

The populous State of Oaxaca has only one mission station to every 150,000 people. A city of 100,000 has only one small mission. One city has 20,000 people and absolutely no evangelical work of any kind. But why multiply instances? All over the Republic are large cities manned in a wholly inadequate way and scores of communities with from 3,000 to 30,000 people each without the gospel. Two new stations a year ought to be occupied until we have undertaken our full share of responsibility for the evangelization of Mexico.

#### MEDICAL WORK

A good beginning has been made in the form of work which is so exactly in



OUR DAY SCHOOL AT MONTEREY: PASTOR TREVINO AT RIGHT

strengthened. A port of entry for the Republic has 30,000 people and but one small evangelical work, which hardly touches the field. As in other coast towns, the people are inclined to be liberal-minded. It is thought that the Tampico results could soon be duplicated here. A suburb of Mexico City has 10,000 people with no work of any sort.

line with that of the Master himself. Dr. C. E. Conwell, our medical missionary in Mexico, is a skilful surgeon and physician of broad experience, with a large acquaintance and practice. His wife is studying medicine. Both have a dominating evangelistic purpose. A plan should be provided for this expanding work. There is no hospital in Mexico City



MRS. CONWELL

OFFICE AND OPERATING ROOM

DR. C. E. CONWELL

where evangelistic religious work can be done.

Dr. Conwell is now in the employ of our Society, but he came to Mexico under a strong impulsion of duty without the backing of any society. He remains in like spirit in spite of repeated offers of a salaried professional position in his home city in the United States at many times his income as a missionary. Mrs. Conwell devotes her exceptional gifts in the same spirit. They are now conducting large free clinics connected with religious services, both at his office on San Francisco Avenue, and at the chapel in Guadalupe, and are reaching more cases of need than any other physician in Mexico City. God himself has given us the work and the workers. We must provide a place where the work can be done.

We recommend that steps be taken for the establishment and maintenance of a well-equipped hospital in the capital.



BAPTIST CHURCH, MONTEMORELOS

In Puebla medical work has recently been opened in charge of Dr. Robbins,



AT TLOCOLULA—REV. BRUCE KINNEY INTERVIEWING A MEXICAN DRIVER

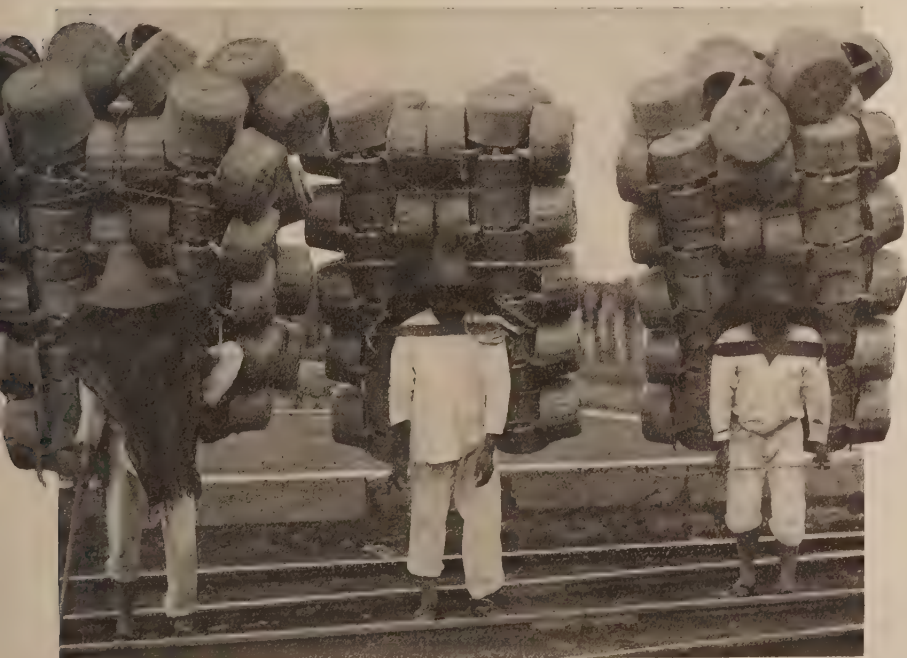


PASTOR H. A. AND MRS. MORTON, TAMPICO

RESIDENCE FACING BAPTIST CHURCH, TAMPICO

assisted by Mrs. Toombs. We may well expect great blessings here also on this method of work. At San Luis Potosi we have a good church house, two promising outstations (one in a populous slum district, the other in a needy suburb), and an earnest Mexican pastor. The field is ripe for an American missionary physician.

(We cannot go further in this issue into the report which Dr. Barnes and the Deputation brought back from the Mexican field. Other facts and the conclusions and recommendations will be given subsequently. Enough has been given in this number to mark the vastness of the opportunity and urgency of the call to greater things.—ED.)



THE BASKET PEDDLERS AND CARRIERS OF MEXICO



## Missionary Aspect of the Unrest in India

By Rev. W. T. Elmore

MISSIONARY AT RAMAPATNAM, SOUTH INDIA

**T**HE most evident features in the present "unrest" in India are the occasional assassinations of British officials, the discovery of bomb factories, or the deportation of political offenders. These are, however, by no means the most important features. India is participating in the great national movements of Asia, the general unrest and reconstruction, which are changing a continent. The small measure of violence is simply an incident that is certain to come when such momentous changes are taking place, and probably does not mean anything serious in a land with a government so well prepared to cope with all emergencies.

The general movement is a great missionary asset, perhaps the most important single factor which has ever come into the missionary work in India. The following are some of its valuable features.

First, the effect on the Christians is most wholesome. The great majority of the Indian Christians have come from the oppressed classes. While their progress has been marvelous, and no greater proof is needed of the effectiveness of Christian missions, yet every missionary has regretted the feeling of dependence, the willingness to allow the missionary to bear the burdens.

Now, however, the Christians are beginning to feel the impetus of the national spirit. It may at times be dis-

concerting to have some young man decline to call the missionary *dora*, meaning master, or make a motion that only members of the church shall be allowed to speak in its meetings, thus shutting out the missionary. But such extremes are unusual, and the wise missionary tells his people that this spirit of independence is what we have been hoping for these many years. If rightly used, it means new life to the churches, a great expansion of the work, and even increased influence on the part of the missionary, in that he will be a counsellor and not a master.

The political agitation is having a definite moral influence on the great non-Christian community. Serious-minded men are studying the problems of their country, and considering the methods by which a larger measure of self-government may be secured. Such men do not have far to go before they come upon the great and insuperable obstacles to progress. Some of these obstacles are the caste system, which hopelessly blocks all attempts for unity; idolatry and superstition, which debase the people, ruining all moral judgments; the lack of female education, which perpetuates every evil of ignorance and superstition; the treatment of widows, which blights the moral senses and destroys the idea of justice; and the custom of child marriages, which robs the nation of its birthright.

So the political unrest is accompanied by a moral, social and religious unrest, which is even more pronounced. As the political situation has raised up leaders,

so there are arising even greater leaders in these matters of reform.

The Indian Social Conference is a reform organization which deals with these problems, and is accomplishing great good in the matter of the changing of public sentiment. Its last meeting was held in Lahore in January, 1910. At that meeting the following subjects received attention: the outcasts, education of women, seclusion of women, evils of caste, enforced widowhood, moral and religious education, total abstinence, abolition of the caste of temple girls, child marriages, and foreign travel, which is now prohibited. The discussions and decisions of the Conference on these matters were in entire accord with the most enlightened Christian sentiment and teaching.

These reformers are most outspoken in their denunciations. They speak from personal experience, and know that they cannot be contradicted. After a recent provincial Social Conference held in that strictest Hindu city, Benares, in which the reformers had taken the highest ground most fearlessly, a meeting was called by the orthodox Hindus to protest against the action of the reformers. According to the report of one signing himself Sudhakar, the meeting was little better than a failure. On only two points were the objectors able to introduce resolutions—objecting to inter-caste dining, and inter-caste marriages.

No missionary need fear that the ordinary statements concerning social abuses in India will be challenged hereafter. He cannot approach the scathing denunciations which these Hindus give to their own customs. "If you hold your countrymen as outcasts, do not complain when you are held as niggers and heathen." "If this little girl-wife happens to lose her mate, she is doomed forever to a disfigured and half starved existence, since, unluckily for her, the 'unspiritual foreigner' no longer allows her to be roasted on the funeral pyre of her husband." "If Hindu women knew what degrading and machiavellian things are said about them in the standard works of orthodoxy, they would not be such staunch supporters of it." Hindu re-

ligious teachers are spoken of as the "agents of medievalism." Such words as these can be heard from every reformer and be read in every reform paper. In a recent issue of the *Indian Social Reformer* a correspondent from Madras describes at length a common system of blackmail by which husbands of child-wives extort money from the girl's parents, to secure some cessation in his cruelties toward her.

All of this is doing immense good. These customs are so bound up with Hinduism that many a reformer is ready to proceed on the ground of expediency and reason, and let Hinduism go. The *pundits* are being kept busy to hunt up texts to support various reforms, knowing that only thus can they maintain their influence.

While the missionaries appreciate the value of this movement, and join hands with the reformers as far as possible, yet they realize its limitations. The reformers do not reach many of the multitudes of India. The great masses of the people are entirely untouched. A few remarriages of widows are performed, but a million girls and women become widows annually. Christianity, on the other hand, reaches the masses and transforms whole communities.

Another weakness of the movement is the lack of backbone of the advocates of reforms. A social reformer in Madras, who has stood for every advance, was recently severely and justly criticized by his associates for having his daughters married, one at the age of ten and the other eleven. There is scarcely an issue of a reform paper which does not mention and deplore a similar instance of some lapse on the part of a reformer. In the Christian community, however, there is a striking contrast in this matter of standing by one's principles.

Notwithstanding these drawbacks, the entire situation is full of hope and great with opportunity. Life has come, where before there was the sleep of death. There is a reaching out for something better, and a consequent breaking with the traditions and religious fetters of the past. Deadening fatalism is giving way to attempts to plan a destiny. And per-

haps greatest of all, the acute minds of the Indians are coming to see that something more than good intentions is required. There is need for character, and this comes only by the power of the indwelling Christ.

The reform movement is not at all hostile to Christian work. The source of the most of its inspiration is the contact of its leaders with Christian schools and thought. When these men come one step further and accept Him as leader who alone has made any part of the earth a place socially fit to be inhabited, then the

Kingdom of Christ will soon come in India. That some of these men are not far from the kingdom, the following quotation from Mr. Surendranath, editor of the *Bengalle*, will show: "I desire the Anglo-Saxon community to note the fact that the tide of union between the classes and the masses, which has set in with such force in India, is a decree from the hands of Almighty Providence. The Swadeshi leaders are humble instruments in the hands of an Almighty Power working under the illumination of His holy spirit."



## A Tribute to Baptist Missions

By Rev. L. E. Hicks, Ph. D.

PRINCIPAL, RANGOON BAPTIST COLLEGE, BURMA

**I**N a new history of Burma by a prominent Englishman who has lived here forty years (*Burma Through the Centuries*, by John Stuart, Kegan Paul, Trench, Trübner & Co., London, 1909) occurs the following tribute to the American Baptist Mission:

"The American Baptist Mission has done a most noble work. Dr. Judson, the pioneer of this mission, arrived in 1813, and the work which he and his successors have done is probably unique in missionary enterprise. They found the Karens hunted savages who would not face a Burman. They have made them a nation of civilized men, clean-living and brave. In the troublous years succeeding the annexation of Upper Burma in 1886, when the country was seething with dacoity, the Karens came forward and did excellent work in hunting down the dacoits, and restoring order throughout the country. . . . The work done by the American Baptist Mission among the Karens had not been properly appreciated before. In spite of all that the Karens did in 1886, it is doubtful whether that work is properly appreciated even now, a quarter of a century later. . . . Even those who have no sympathy with missionary work must acknowledge that, in this instance at least, it has been amply justified by the results."



REV. L. E. HICKS

One of the aims of the Judson Centennial in 1913 will be to revive the memory of the several phases of this "noble work" so justly praised by Mr. Stuart. Even those who, like your readers, do "sympathize with missionary work," do not "properly appreciate" the Burma Baptist Mission—our oldest and most fruitful field.



## Devotional

### A Prayer for Stability

**(G)** *THOU who hast sent us on our pilgrimage, well knowing that we must encounter trials and temptations, abide with us that in the midst of our changes we may have stability and peace of heart. We thank Thee that the weakness and unfaith are all in us and that Thou changest not in love and power. When we are vexed and troubled, be Thou our serenity of spirit and the rock of our safety and repose. We thank Thee for guidance hitherto and for the assurance of Thy promise for the remaining days. Increase in us the missionary spirit that will send the gospel to all who have it not. Thou Father of all loving hearts, who hast joy in the great brotherhood of earth and heaven which Thou hast brought to pass among the nations, teach us to glory in that wide communion and to wait with patience for the revelation of Thy purpose. And may we always live before Thee in truth and righteousness, as becometh good followers of our Lord Jesus Christ. Amen.*



### PRAY

That the blessing of God may rest upon the people of Portugal and Spain in these days of change and trial, and that the door may be opened in these lands for missionary effort.

That if the divine providences open the door, there may be prepared an agency to enter in and give these peoples the gospel.

That the missionaries who have recently sailed for their distant stations may be protected in their journeyings and sustained in their first experiences in unknown fields.

### The Most Important Thing

In one of the letters in the home mail comes this question: "What is the more important thing to tell the people here in the home land?" I am inclined to think that I should say that the first and the most important thing is to urge upon the members of our churches at home that they keep the work constantly before the throne of the Master in prayer. We here on the foreign field are swamped with heathenism and idolatry and indifference on the part of some, and hostility to Christianity on the part of others. We are burdened with the heat of the day, which is not a mere verbal phrase here in India, but a very real fact; because the daily heat throughout the whole year, without the resting of cooler, bracing weather—weather that is really bracing—saps our physical strength, and so we need the supporting power of the prayers of our brethren at home to hold us up and strengthen us for the work that is our side of the need of prayer. But we feel that men and women and children at home who are praying for us and our work will have a very much more vital interest in the work than if they did not pray for it, and so in that sense, prayer is a sort of two-edged sword that cuts both ways, or perhaps rather a sort of wireless electric circle that energizes both the worker at the sending end and the worker at the receiving end. So the most important thing from our standpoint is prayer.—*S. D. Bawden*, Ongole, South India.



### Seed Thoughts

Of all the evidences of Christianity that have smitten unbelief between the eyes, the study of missions is the greatest.—*A. T. Pierson*.

When, instead of saying, "The world owes me a living, men shall say, "I owe the world a life," then the Kingdom will come in power.—*Maltbie D. Babcock*.



KITCHEN OF A LARGE PRIVATE HOUSE IN CHINA. DRAWN FROM LIFE—THIS DISPLAYS THE BUILT IN RANGES OF BRICK AND PLASTER WITH A GRATE TO EACH HOLE AND SOME OF THE RANGES WITH-OUT FLUES; DRESSERS, CUPBOARDS AND TABLES LIKE OURS, CONCRETE WATER TANK UNDER THE WINDOWS—THE KITCHEN IS SEPARATED FROM THE DINING ROOM BY COURTYARD.

## Home Life of the Chinese

A PHASE OF THE ORIENT SELDOM SEEN BY FOREIGNERS—THE OPIUM COUCH PART OF THE FURNISHINGS OF THE LIBRARY—SEEN IN A CHINESE KITCHEN



CHINA is rapidly changing. Railways, telegraph and newspapers are modernizing it. It is worth capturing a glimpse of the home life that has remained unchanged since the time of Christ, if

not of Confucius, before it disappears, ousted by the cookstove, oil heater, kerosene lamp and collapsible furniture.

The writer (anonymous in the *New York Sun*) lived in China many years and had unusual opportunities of intimate acquaintance with the home life, both of the country poor and the city rich. The sketches printed here were made before every one carried a kodak. They are unusual, since Chinese interiors are neither light enough for photography nor hospitable to the sketch artist.

In the library you see the opium couch, as inseparable a feature of a gentleman's home as the armchairs and cigars of an American den. Perhaps it must disappear now before the prohibition campaign which is being waged from Peking, or it

will remain under the innocent guise of a reclining reading table, as some innocent globe-trotters have described it. Opium as used in the ordinary citizen's private house is considered no more a vice than tobacco with Americans.

Chinese books are like American magazines, paper bound and stapled with thread. Consequently they are piled flat on the shelves instead of standing upright. This fact may offer a temporary resistance to one of the Western innovations, the sectional style of bookcase; but already educated Chinese are beginning to read English and to exhibit in the place of the Confucian classics text-books on physiology and international law.

Chinese writing is done with a paint-brush on blotting paper or rice flimsy. It never smudges. The ink sticks, which are rubbed on a slate as Americans rub a cylinder of shaving soap on their chins, are aromatic and beautifully stamped with dragons and trademarks. The writing, whether scholarly or running, is a thing of beauty, a fascinating exercise, and very quick. Nevertheless the American typewriter, with the English alphabet, is now found on many a shupan's desk.

Chinese, even of the highest class, go half naked indoors in summer, and their chairs often have marble seats. They understand the art of keeping rooms cool, but they have never troubled to master the art of heating rooms, except in the north, where you sleep on a stone couch full of burning charcoal.

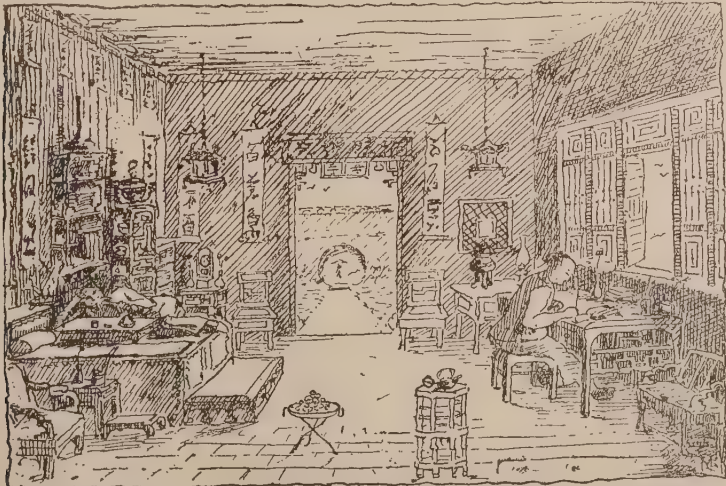
In the Yangtse provinces, where the winter is the same as here, the customary heating was only one or two trays of charcoal balls standing on tripods. The real heating is all done by the clothes; layer on layer of fine linens and silks and furs, with felt shoes. The enterprise of the Standard Oil Company is placing oil heaters in the homes of the rich now.

Chinese home life, however, can never be comprehended until you penetrate their kitchens. This is a privilege accorded to few foreign men, because the women of the house are likely to be encountered there. You would not, however, know if they were mistresses or servants. Rich Chinese are more or less polygamous.

Chinese cooking ranges are invariably built in of plastered brick or concrete, and in a large house there may be two or

three. What surprises the foreigner is the apparent absence of flues. Sometimes there is a flue, the chimney going only part way up the wall, but often there is none because the only fuel used is, practically, dry straw or charcoal. Fuel has long been the great domestic problem of China, all wood having been cut off centuries ago and coal mining being undeveloped. Coal imported from abroad has long been in use among foreigners, but Chinese houses had no stoves suitable for its use. American cast-iron ranges are now feeling their way in, and coal will be abundant as soon as the railway anatomy is complete.

Another change yet to come is the piping of water throughout central China; there is practically no water supply above the level of the houses. It is all lifted from the rivers and carried into the cities daily by hundreds of coolies, who fill the stone cisterns or earthenware ranges of each house at a rate not much exceeding ten cents a month. There was a tremendous outcry among the river boatmen when steam launches were admitted to inland waters, but the installation of tanks and piping would invite a revolution.



LIBRARY OR SMOKING ROOM OF A CHINESE COUNTRY HOUSE. DRAWN FROM LIFE—THIS PICTURE SHOWS THE OPIUM COUCH, LATTICE WINDOW OF BAMBOO SLATS, BOOK SHELF AND CURIO CASE, AND TYPICAL GARDEN ARCH OUTSIDE

# A Philippine Bible Institute

By R. C. Thomas, M.D., of Iloilo



THE event of the month in Iloilo has been the Bible Institute. My share in the work has been very small indeed, but little as it was it was an uplift to me, for it is inspiring to come into touch with the leaders of the work. Some of them are uncouth and unschooled, but with all their shortcomings these simple gospel messengers are doing a great work. To quote from Mr. Munger's article in the *Pearl of the Orient*, "Each man lives on seven and a half cents a day, sleeps on the soft side of a pine board, wrapped in a cloud of mosquitoes," while at this "School of the Prophets," but in spite of such primitive conditions, they are industrious and uncomplaining.

The students come from far and near, and in all twenty-four were enrolled. Some of these will continue their studies in the regular Bible School, which will be in session for a number of months, though some will be obliged to return to their pastoral charges at once. As we go with them in imagination to distant mountain barrios or to little clusters of nipa shacks by the sea, we can picture to ourselves the eagerness with which they will begin to impart this new information which has been added to their little store by this month at the Bible Institute. May we not count as well on new recruits who are to be added to the ranks because of this new light?

My classes in the Institute were to be trained in singing and English Bible. The first subject had both a seamy and a sunny side. The Filipino is said to have an "ear for music," and I suppose he has, but I must maintain that there are exceptions to the rule. Pitch is often

a poser. Too frequently the ambitious songster begins the hymn with temerity, only eventually to become submerged in abysmal depths or lost in aerial flights at the conclusion. Time, also, which "waits for no man," becomes entombed with the "epitaph drear, a fool lieth here, who tried to hurry the East." Words are of less importance, for all are so uneuphonious that music must needs carve, rend and split them to taste until the result, as one has said of the Filipino dialect, resembles "gargling nails." Also individuality expresses itself forcibly, for every man at times seems determined to "go it alone." However, there is a sunny side to it all as well, and in spite of the fact that I wore out one or two batons in keeping time against a table leg—the outcome was, on the whole, encouraging, and some of those men do fairly well.

The class in English Bible was most encouraging. It consisted only of the advanced pupils, and they are further advanced than I realized. For example, the work consisted of a knowledge of books of the New Testament, and analysis of them all, with a certain amount of preliminary study. At the examination the students were held for seventeen of the books, as well as a number of chapters in each. Seven questions were given. The students were to name in order the books of the New Testament; to give analyses with divisions by chapter and verse of I Timothy, James, I John, Mark and John, and to give number of chapters in Hebrews. There were four in the class and the marks of three were 97, 91, 86. The last man would have undoubtedly have had 100 had he not misread the first question. I wonder how many theological students at home would have done better?



## Compassing a City

HOW AN ASSOCIATION CONDUCTS A HOUSE-TO-HOUSE CAMPAIGN

By Rev. Lewis B. Rogers, of Toungoo, Burma



WE have just closed a two weeks' series of meetings in Toungoo, which I presume are a little unusual in missionary policy, but which have proved remarkably helpful and from which we hope to reap some good results in the near future. The Aungbinle Burmese Association, composed of the Burmese churches of Upper Burma, has adopted the plan of meeting at one of the stations once a year for a two weeks' series of meetings for the study of the Bible and the discussion of subjects which have to do with the efficiency of the church. Three hours a day are given up to this study and discussion, while the rest of the time is devoted to house-to-house visitation, distribution of tracts, street preaching and an evening service in the chapel, at which time the stereopticon is used to good advantage. The mornings are given up to the work of visiting those who are willing to listen in their homes and to preaching at available places in the different sections of the town.

Toungoo was divided into four sections and a party was sent to each section every day under the supervision of some one of the five missionaries in attendance. In this way every house in Toungoo as far as possible was visited and free tracts were left with the inmates. Something of the extent of the work may be realized when we consider that Toungoo is a city of about 18,000 inhabitants, mostly Burmans, but with a good sprinkling of natives of India and many Chinese. Most of those, however, speak Burmese and so were reached largely by this language. But to make sure that all of these people would be reached we sent to Rangoon for a Tamil and a Telugu to preach to them, and for a Chinese pastor to work among the Chi-

nese. The Chinese pastor had done some work here during the hot months and at that time and during these meetings he baptized in all eight converts. Three Telugus were also baptized. Many of the Burmans have asked for some one to come and talk to them more fully about the Christian religion. Many names were secured of those who were interested and who would like to know more about the religion before they decide.

In the evening, meetings were held on the streets before going to the chapel for the final service of the day, and at some of these services there were over 500 people, while the meetings on the streets had fully as many in attendance. In all, counting those who were reached in the morning house-to-house work and those present at the evening services, there must have been an average of over 1,000 a day who heard the old, old story, which to them was very new indeed. Many earnest inquiries were made at some of these services and requests that we come back and see them again.

On the last evening at the chapel was given a talk on the evidences of Christianity. It was announced that it would be given without the stereopticon, so that we did not expect very many, but there were over 200 in attendance. These are evidences which we who know the Burman mind cherish as most hopeful, and we are praying that we may be able to water this sowing so that there may come for the Master's garner a bountiful reaping. Personally I am praying that God will send His Spirit in a revival wave which shall reveal to these people that their transgressions are against a Supreme Being and not just a personal lack of good qualities, and that this revival shall be so manifestly the work of God's Spirit that we shall see the workers we need coming from among our native converts.

*Toungoo, Burma, July 28.*



# The Lake Mohonk Conference

By Howard B. Grose



THE twenty-eighth annual conference of Friends of the Indian and Other Dependent Peoples—popularly known as the Lake Mohonk Indian Conference—was held Oct. 19-21 at the Lake Mohonk Mountain House.

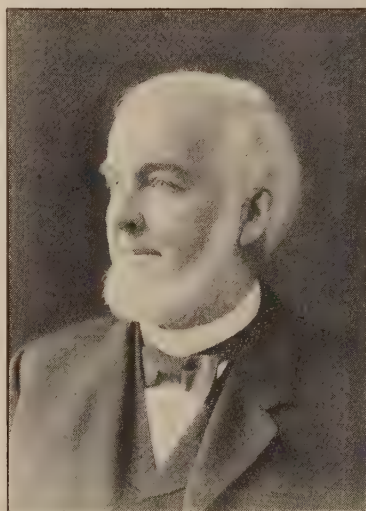
As the two hundred or more guests arrived on Tuesday afternoon, they were welcomed by Mr. Albert K. Smiley, who has followed this custom from the first year. Mrs. Smiley was kept from his side by ill health, and Mr. and Mrs. Daniel Smiley aided in the reception of the happy company drawn from all parts of the country.

Lake Mohonk was at its best and loveliest, and to say more than that would be difficult. There is no other place like it anywhere. The autumn leaves were of every hue, and the sunshine and balmy air made outdoors a delight. The afternoons were left free for riding, walking, rowing, golf or tennis, so that the morning and evening sessions found the attendants fresh for the addresses and discussions. It was a picked company, as usual, representing the experts engaged in government service, in missionary activities, in educational and philanthropic work.

The first day was given to the Indians, the second to the Philippines, and the third to Porto Rico. When the Indian issues ceased to be as absorbing as they were during the earlier years of the Conference, by the fortunes of war the peoples of Porto Rico and the Philippines were thrown upon us for consideration and care. If these various causes should be satisfactorily disposed of, it may be the mission of the Mohonk Conference to take up the great questions of immigration, which brings in large numbers of people who may fairly be counted among the dependent class, or as needing tutelage and safeguarding. At present, however, it would be a mistake to suppose that the Indians no longer need friends and guardianship. That was

made plain by speakers, more particularly by Mr. Matthew K. Sniffen, Secretary of the Indian Rights Association. The recent investigation of the McMurray land claims in Oklahoma was in itself sufficient evidence on this point.

The Conference opened on Wednesday morning with words of welcome by Mr. Smiley, the originator of Mohonk as



ALBERT K. SMILEY

well as of the Conferences which have made Mohonk world-famous and influential. He bears his more than fourscore years wonderfully, seeming as alert and active as the young men, and allowing no point to escape him. He delights in the fact that his brother Daniel's sons, one of whom is Albert K. second, and a grandson, Albert K. third, give promise that the Mohonk policies and conferences will continue for generations to come. He has made his life tell for good citizenship, the welfare of the oppressed and needy, and the cause of universal peace, and the affectionate interest of which he was the center was good to see and share.

The first speaker was a full-blood Winnebago Indian, Henry Roe Cloud,



LAKE MOHONK MOUNTAIN HOUSE, AN IDEAL RESORT

Yale's first Indian graduate (1910), now a theological student at Oberlin, preparing for missionary life among his people. In every way a fine representative of his race is this young, accomplished, thoughtful, consecrated and practical student, who made it clear by his suggestions that he recognized the condition and needs of the Indians. He formed a striking contrast in face to Dr. Charles Eastman, the Sioux, who has the typical features commonly attributed to the Red Man. Mr. Cloud is the adopted son of Rev. W. C. Roe, superintendent in Oklahoma of the Indian Missions of the Reformed Church. We have his address in hand for future publication.

The evening session was in charge of Hon. Robert G. Valentine, Commissioner of Indian Affairs, who told of the work of the Bureau in connection with the enforcement of law, the checking of fraud and graft, and the safeguarding of property rights. Various assistants were called upon to describe field work, and it was made clear that the Commissioner does not believe in sitting in his office and trusting for his knowledge of affairs to reports sent in from subordinates. The men engaged in the work higher up, as seen at Mohonk, have a genuine love for

it, and a desire to improve the personnel until the Indian agent of a certain type shall cease to exist. The Commissioner impressed the Conference with the fact that the Bureau welcomes sincere criticism and suggestion, believes in publicity, and aims at justice to all concerned. Also that a strong public opinion is necessary to back up the Bureau when it has to stand in opposition to political influences that would defend and sustain in position unfit men.

The Philippines day brought addresses from U. S. Civil Service Commissioner Wm. S. Washburn, Bishop Brent (whose paper was read by another), Prof. Willis, Dr. David P. Barrows, formerly Director of Education in the Islands; Prof. Coulter, formerly of the Philippine Bureau of Education; Hon. W. Morgan Shuster, formerly of the Philippine Commission; Mr. J. S. Hord, president of the Spanish-Filipino Bank of Manila, and Capt. Bloom, U. S. A.

Commissioner Washburn gave a clear statement of the problems and progress in the Philippines. Drawbacks are cyclones, torrential rains, lack of rain, rinderpest, and a tendency to reckless extravagance in expending revenues for salaries. Gambling, lack of physical robust-

ness, and the continued official use of Spanish are further hindrances. In spite of the many difficulties, however, he said the decade now closing has been one of real and substantial progress and achievement. Peace and order have been firmly maintained in place of anarchy and lardonism. There has been established a strong central government, with provincial and municipal governments practically autonomous, judicial and legislative branches of government, a thorough-going merit system for the civil service, an admirably adapted public school system, a just system of taxation, practically free trade with the home country, and an efficient postal and telegraph system. Much has been accomplished in the way of public improvements, the opium traffic has been suppressed, and the door of knowledge has been opened to the Filipinos, with abiding faith that the cause of individual opportunity will be found to fit into the general scheme for their physical, moral and industrial uplifting, will give them a better appreciation of the principles of democratic government and institutions, and will help to make them in time partially, if not fully, prepared for self-government.

All the addresses were to the point. The emphasis was laid upon the necessity of regarding the sovereignty and properties acquired by the United States over the Philippines as a sacred trust, to be administered solely in the interests of the Filipinos, not of American capitalists. The policy of quick returns and of opening the lands to American corporations, at the expense of the native population, must be opposed. The present governor has expressed himself in favor of the rapid development plan and would allow absentee ownership and admit Chinese labor—all of which would ultimately be bad for the Filipinos. The sentiment of the speakers and of the Conference was strongly against this exploitation of the Islands by foreign capital and greed. The sale of a portion of the Friar lands was frequently referred to as an entering wedge. If the laws are rigidly enforced, however, it was declared that this will not prove a very important matter, as the total area that could be sold is compara-

tively small, and the occupants are guarded in their possession, if they wish to buy or lease. It is well that there is a body like the Conference to keep watch of these affairs; and there was general approval of the proposition to establish a Philippine Service Society, composed primarily of those who have lived in the Islands two years and upwards, and are now residents of this country. Mr. Smiley offered to take the organization, if effected, under his hospitable roof for its annual meeting.

Porto Rico had only one session, but that was a good one. Hon. Herbert Parsons, whose service as Member of Congress brought him into touch with Porto Rican affairs, set forth clearly the situation as seen from the United States official point of view, and found much of encouragement in our colonial venture. A paper on Collective Citizenship by Judge Morales of San Juan was read by Hon. Martin Travieso, Jr., also of San Juan, a member of the Porto Rico Executive Council, and intensely interested in securing the full rights of citizenship for his people, and this by the collective rather than individual method. If he may be taken as a sample of Porto Ricans in general one would not question for a moment their fitness for self-government or American citizenship. We shall publish his address later, because it presents the native view and a plea for justice that should be heeded. Nothing will make so largely for the success of our missionary efforts in the Island as political morality and justice. Mr. Travieso has the saving sense of humor, and his good points were heartily appreciated, as when he admitted a possible lack of fitness for self-government in that the Porto Ricans had not as yet a Tammany Hall or a developed "boss" system.

The platform adopted recognized the wisdom of the present Indian policy with its abandonment of the reservation system and tribal organizations and the incorporation of the Indians as American citizens. The policy involves protection of the personal and property rights of the Indian, vigorous prosecution and punishment of violators of those rights, protection from the vices of drinking and gam-

bling, sanitation, taxation of inherited and surplus lands, extension of education until all Indian children have school privileges, with special emphasis upon industrial, moral and political education, to enable the Indians to become self-supporting and self-governing. The improvement in the personnel of the Indian service was recognized, and the hope expressed that within the present generation the work of the bureau may have been accomplished and the bureau be discontinued—the Indian problem becoming a thing of the past. President Taft was asked to recommend to Congress the abandonment of the reservation system in the Empire State, and other steps will be taken to bring these tribes into citizenship and under police and sanitary regulations.

As to the island possessions, the platform says that the object of the American government should be primarily the development of the islanders, only secondarily the development of the islands. Statehood should not be promised or regarded as a present problem. The introduction of foreign capital should be accompanied by such regulation as to render impossible the control of the products of the islands by private interests to the detriment of the native population.

In the Philippines all lands held either by the United States or the Philippine government should be kept in trust that they may be not only available for present profitable use by the Filipinos, but also preserved for use by future generations. Lands should not pass to private ownership save to Filipino homesteaders.

In Porto Rico provision should be made by the next Congress either enabling Porto Ricans to become citizens of the United States by process analogous to naturalization, or making them collectively citizens of the United States. On the land question the Conference was pronounced, and conservation is the policy strongly advocated.

The Mohonk Conferences through the years have proved the mighty power of public opinion. As a factor in the formation of a sound opinion upon the questions of arbitration and dependent races, with which the spring and autumn conferences deal respectively, it may be doubted whether any other body has exerted so great an influence. During the days, the missionary workers present held two sessions full of interest. The close found a unanimous vote of appreciation, and a genuine feeling in the singing of the hymn, "God be with you till we meet again."





## Jackson's Hole

By R. G. Seymour, D. D.



IT is said that Jackson's Hole takes its name from a noted outlaw and cattle-thief by the name of Jackson, who for ten years gathered about him a band of men equally desperate, and held the thousands of acres of fertile pasture land in complete control. As there was only one means of entrance into the Hole, one or two of his men with long-range rifles could defy a whole regiment of soldiers. But Jackson's Lake, north of Jackson's Hole, was discovered in an early day by Captain Jackson of the U. S. Army, and the valley as well as the lake was probably named after him.

Where is Jackson's Hole? It is the last frontier of our country, in the mountains of Wyoming, where man and nature are yet untamed, but tameable. It is a beautiful valley about ten miles wide by forty long, lying about one hundred miles south of Yellowstone National Park. It is entirely surrounded by moun-

tains—the Wyoming Branch of the Rockies; the Tetons with the great peaks on the west, and the Gros Ventre, and the Shoshone on the east; from these lofty mountains with their perpetual snow fields flow numberless streams, which running toward the center form Snake River, which flows south through a canyon and thence west into the Columbia. This valley has been called "A Big Game Paradise." All the lakes and streams are full of game trout. Large game abound in their forest reserves; antelope, deer, mountain sheep, mountain lion, and bear, and this country excels all others in the great number of elk. In the winter season it is often possible to see a thousand head in a single band. Photographs have been taken of 1,200 to 1,500. In one day during the severe winter 7,000 elk passed through the town of Jackson. The ranchers stack their hay in pens, so that it cannot be devoured by elks. They come down from the mountains in winter for feeding. We saw a number of the carcasses of dead elks which had perished in the snow and ice. The game is protected by law and preserved from the guns of careless sports-

men by a heavy license of \$50 for a single season; and that is restricted as to the amount of game to be taken.

We had heard of Uimta County and been told of its possibilities and its need of missionary effort, and determined to go there. We made real a dream which we had in our minds and hearts for two years. Accompanied by Rev. Joe P. Jacobs, we left the Park Train at St. Anthony, Idaho, at three o'clock in the morning and at a country inn waited three hours for the starting of the stage, a two-horse and two-seated country road wagon, loaded with United States mail and goods for Jackson's Hole. The weather was all that could be desired, the dust was all that could not be desired, it was fearful! and we only preserved our clothes by wearing overalls and dusters. Six miles we rode to breakfast, and such a breakfast as made us sigh for civilization. Then we went for sixty miles up hill and down dale, stopping once for lunch and twice for relay of horses. So we came at night to a town of Victor, where we lodged over



DISTRICT SECRETARY JACOBS, WHO FISHES FOR MEN  
AS WELL AS IN YELLOWSTONE RIVER AND IS  
A GOOD "CATCH" IN BOTH CASES

night at a so-called hotel. We were tired enough to sleep. At seven in the morning, with fresh horses we were on again and soon it was beautiful. We went over the Teton range—sixty miles away we had seen the peaks, which moved us



WHERE REFRESHMENT WAS HAD ON THE WAY OVER TETON MOUNTAINS



A BAND OF ELK IN JACKSON'S HOLE BEFORE THE TETON RANGE

with their rugged grandeur and sublimity. If one reads "The Virginian" he will find Owen Wistar's description of the pass, the little known trail, the only place where horses can cross the range for miles each way, "where they heard the shot and found Shorty and gave him a crude burial." Our journey was like life's journey. The better part of the day we spent climbing over the mountains. They were covered with dark green pines and nervous, yellow-leaved aspens, with occasional sprinkling of scarlet-colored bushes. The scene was truly beautiful. Once or twice we stopped to drink of the brooks by the way which came pouring down the mountain in crystal clearness.

"A sun-clad road is ribboned to the hills,  
Their softened crests ablend to blue of  
skies;

A velvet thrush his ecstasy acclaims,  
A song from nature's music memorized.

"A blur of dust to baffle staggered steps,  
The blue athirst with storm and dart  
alike;

A bird note stilled, and coiled beneath in  
stealth

A serpent stirs with upraised head to  
strike."

We found only one or two settlers on the mountains, but saw men quarrying stone for a Mormon "Ward House," and a single sawmill with a government permit to cut the timber. We had an occasional view of the wild game. We changed horses on the summit, and then with a wild young driver, who had more than the freedom of the West in language which would make delicate ears tremble, we went down the mountain side holding fast to the sides of the wagon, and sometimes quietly praying for peace and safety. We changed horses at a place called Wilson, a little hamlet where we obtained refreshment. Here



A BEAR AND ELK CAMP IN JACKSON'S HOLE



NOONDAY LUNCH—TETON MOUNTAINS TWELVE MILES AWAY

the landlady, who was a Mormon, begged that we should send our missionary over there and start a Sunday school, and she would be glad to help gather the children.

With fresh team we started on the last stage of our journey. Soon we came to a rude ferry upon which we were carried over Snake River. The ferryman was a woman, who with the driver's aid was equal to her task. We drove through the roughest kind of dry river bed, and then reached good roads and went bounding along, watching the strange stacks of hay in their stilted and protected platforms, and the large herd of cattle grazing in these fertile fields. So toward evening we completed our ninety miles of stage ride, and found ourselves in Jackson's Hole—a little clump of houses and a small hotel (?), a Club House, and a Mormon Ward House, as their meeting houses are called. Without a bath tub we tried to wash off the dust and right ourselves up. We found our colporteur missionary here, with wagon, horses and all necessary appliances. He was established in temporary quarters in a log house, where we took our first meal in truly camp fashion, and enjoyed the hospitality of Rev. T. H. Baxter and wife; wide-awake people, consecrated to Christ's cause and not afraid of hard work, good "mixers" and willing to sac-

rifice for the Master's sake. They are already at work and some roots have been planted which will grow in this fertile and virgin soil. The Club House offered shelter for a Sunday school and public service. The public is interested in this work and the missionary is getting hold of the people.

TWO MORMON GIRLS BAPTIZED AT EVANSTON BY  
MISSIONARY BAXTER

In another town in this valley—Grosventor—he has started a school and services and he drives fourteen miles each way on Sunday for this work. He will soon also go over to Wilson. The Baxters entered this valley at Evanston, where there is the only Baptist church in this region. They tarried with the Evanston church and several were converted and baptized, among them two Mormon young women. The missionary drove up the whole length of the country for two hundred miles, a long, trying journey. Three days they lived on pancakes. They dropped the seed of God's word by the way, and it will surely come to fruitage. I had the privilege of preaching Sunday morning to the people, who received the Word with gladness. On Saturday and Sunday evenings Mr. Jacobs preached with power.

Sunday afternoon the whole place was interested in a funeral. The first thing we saw was a rude wooden coffin, which was afterward covered with common cotton cloth. A young mother, respected by all, had died. She was a Roman Catholic. There was no priest or church, so after service in the home, up the valley the body was brought to the Mormon church, and an Episcopal minister conducted the services. There were at least 150 persons present, and a long procession of wagons went to the grave on the hillside. "One touch of nature makes the world akin." That congregation at the funeral revealed to us the possibilities of Jackson's Hole. Mormonism is here, but while it holds men and women in the thralls of its delusion it has no power to restrain the passions of men, and

while there are difficulties in the way, the gospel must win. Christian civilization is advancing up this valley, and the gospel with its leaven of grace and morality will make it permanent.

The road over which we came is the nearest in, but there are five or six other roads which may be taken, and the settlers are coming in. No better land for cattle raising can be found. The well watered lands along the streams are nearly all homesteaded by a good class of people. There is the rough element here, but the gospel can smooth and polish this. There is near Jackson's Hole land which can be homesteaded, and thirty miles north there is a strip of about fifty thousand acres of fine land which is soon to be thrown open to settlement. Jackson's Hole and valley makes strong appeal, and the Publication Society has entered it with some hopefulness, as did the Home Mission Society the Big Horn Basin under the leadership of Dr. Chivers. The Big Horn Basin has seventeen Baptist churches now. The roots of three have already been planted in Jackson's Hole. Secretary White of Wyoming is in full sympathy with the Publication Society's pioneer work, and will come in here and aid in the organization when the time comes. Plans are already laid for organization in Jackson's Hole and for the erection of a meeting house. Saints and sinners promised material aid. We are convinced that this wagon-work pioneering and getting close into the homes and hearts of the people is the wisest kind of investment; and the five wagons in Wyoming are to be great religious forces.



THE COLPORTER'S CAMP LIFE ON THE FRONTIER



## Baptist Men and Missions

THE GENESIS AND GROWTH OF THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT IN CANADA—REMARKABLE RECORD—WHAT HAS BEEN DONE THERE CAN BE DONE HERE

By Rev. W. T. Stackhouse

GENERAL SECRETARY OF THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT



HAT God is in the Laymen's Missionary Movement is a great fact as clear as the noonday sun. That the men of the churches are being aroused to new and renewed interest and activ-

ity in missionary work is a second great fact as clear as the first. Both these facts are demonstrated and illustrated with almost startling certainty by the genesis and growth of the Baptist Laymen's Missionary Movement in Canada.

It is generally conceded that Canada has set the pace for the world in this Movement. And it is also generally agreed that the Baptists have set the pace for Canada.

### BEGINNINGS OF THE MOVEMENT

Most people know that the Laymen's Missionary Movement in general was born in New York City in November, 1906. It may be news to many that the Baptist Laymen's Missionary Movement was born in Calgary, Alberta, in the early part of March, 1907. And from all the information I can gather I am

warranted in saying that to the Baptists of Calgary belong the honor of first crystallizing this Movement into definite pledges for a record increase per member in missionary giving by all the churches of any one denomination in any city.

This Baptist Movement first found expression at a luncheon held at the home of Pastor F. W. Patterson, of the First Baptist Church of Calgary. At that meeting a group of men pledged themselves to give nearly \$10,000 per annum for three years to missions. The writer had the honor of introducing to the men at this luncheon the idea of enlisting the laymen in a great missionary campaign. He also had the joy of carrying the story of the enthusiasm and magnificent results of this first meeting to the men of other cities in Western Canada. Similar meetings were held in five other centers, with the general result that great interest was awakened in missions, and \$35,000 per annum was pledged toward missionary objects.

About this time Mr. J. Campbell White visited Toronto and presented the claims of the Movement from the Foreign Mission standpoint. The leaders

in all denominations were greatly stirred by his message, and resolved to take action looking toward the organization of the Movement throughout Canada. Moreover, it was decided by the brethren in Toronto that in view of the increasing home mission problems, especially in Western Canada, that the scope of the Movement should be widened so as to include home missions as well.

During the early part of May, 1907, the writer visited Toronto and arranged for a meeting of one hundred Baptist men, to whom he told the story of the increased interest and liberality among the men of the West. Definite action was then taken to inaugurate a campaign among the Baptist men of Ontario with a view of increasing the contributions to all our missionary objects. A committee was appointed to arrange the details of the campaign and bring the matter to the attention of the Convention at its next meeting. The committee recommended that an effort be made among our men to increase the missionary contributions by at least \$35,000 per annum in the Ontario and Quebec Convention. This recommendation was endorsed by the Convention in October, 1907, and the campaign for the raising of the money commenced.

In common with the action of other Christian bodies, Toronto was chosen for the beginning of operations, and soon became the storm center of the whole Movement. The men of all denominations decided to attempt to raise a total of \$500,000, as against \$142,000 for 1907 for missionary objects. Of this amount the Baptists undertook to raise \$50,000, which was a larger percentage per member than was undertaken by any other body of Christians. It was soon discovered that if the Baptists of Toronto could increase their missionary contributions from \$23,000 for 1907 to \$50,000 for 1908, an increase of \$35,000 was certainly too small for the whole Convention. And the fact is that when the Baptists of Toronto closed the year 1908 with an advance to over \$55,000 for missions, it put the miserable, faithless calculations of a lot of people out of business forever.

#### SECRETARY CHOSEN

The work was steadily carried forward by our leading laymen and by missionary secretaries until the beginning of 1909, when it became evident that a secretary should be put into the field who could give his whole time to the Movement. It was perhaps due to the fact that the writer had been identified with the Movement ever since its inception that the honor in this appointment became his. It should also be said that this appointment was made possible by the splendid generosity of a syndicate of business men who provided the entire salary, without any charge upon boards. This action was ratified by the vote of the Baptist men representing all parts of the Dominion who were present at the Canadian National Missionary Congress, held in Toronto in May, 1909. And thus the Baptist Laymen's Movement for all Canada became an established fact. An office was opened in Toronto; literature designed for Baptist work was prepared; and the necessary machinery was set in motion to make the Movement a success.

We have only touched the fringe of the history associated with these steps toward permanent organization and effort. But the facts have shown that a new day had dawned in the lives of hundreds of Baptist men. Their conceptions of missionary work had been completely, gloriously changed. Changed from the passive handing out of a few dollars (more frequently cents) because the pastor or missionary secretary suggested a gift or pleaded for a contribution, to an active interest in the Kingdom of God and the triumphs of truth in the world. Yes, changed from selfish holders of God's rights to unselfish stewards of God's wealth. Changed! Certainly—converted, revived, divinely filled, and overflowing. The good they received they are now passing on to others. Passing it on in two ways, by force of example among their companions at home and by the truth they have made possible to bring to their fellows abroad.

The following facts will serve in some measure to illustrate the growth of the Movement among the Canadian Baptists.

## CANADIAN BAPTIST OBJECTIVE

The following resolution was passed by Baptist commissioners during the National Missionary Congress in Toronto on May 3, 1909:

*"Whereas, in connection with the Laymen's Missionary Movement it has been estimated that the Baptist churches of Canada should, in addition to meeting the full requirements of their home mission work, undertake the evangelization of at least six million people in the non-Christian lands during this generation; therefore, be it resolved that this Convention of Baptist Laymen of Canada hereby acknowledge our responsibility to do our share of the work of world evangelization; and pledge ourselves to earnestly and systematically work toward this end, and undertake to discharge this obligation in so far as we are able during this generation."*

To carry into effect the above resolution, it will be necessary for the Baptists of Canada to send at least 175 more missionaries to the foreign field, and to raise for foreign missions at least \$360,000 per annum.

It is estimated that the Baptists should invest at least \$316,000 per annum in home mission work in Canada. This will require a total of \$676,000 per annum for missions.

If the total contributions of the Baptist members average 10 cents per week, or \$5.20 per annum, the whole amount would be raised.

GROWTH OF THE MOVEMENT IN  
GENERAL

When it is remembered that the Laymen's Missionary Movement is now only about three years old, the following facts will give some conception of the forces wrapped up in the Movement as well as the progress it is making among our people.

1. It has brought inspiration, and has been generally helpful to many churches that have not definitely organized the Movement within their membership.

2. From the information so far gathered, the Movement has aided in bringing about greater missionary efficiency in

at least one hundred churches in Ontario and Quebec, as many more in the maritime provinces, and at least forty in Western Canada. These figures, however, do not include the many churches that have been stimulated by the Movement, but from whom definite information has not yet been obtained as to the work done and the results achieved.

3. In many churches and in a number of communities the standard set by the Laymen's Missionary Movement, viz., \$5.20 per member per annum, has been exceeded; and in every case these churches are anxious to increase their present giving.

4. The churches that have increased their missionary activity and contributions have discovered a corresponding increase in the income for local expenses, and in many instances an increase in spiritual power and consecration in the lives of the members.

The reports of the denominational treasurers show the following comparative statement for the several missions named: The Baptists of Ontario and Quebec gave to home, foreign and western missions the total of \$117,956 for 1908-9, as against \$88,436 for 1906-7. The Baptists of the maritime provinces gave to home, foreign and western missions a total of \$49,126 for 1908-9, as against \$40,590 for 1906-7.

This Baptists of Western Canada gave to home and foreign missions a total of \$37,177 for 1908-9, as against \$21,912 for 1906-7.

And the Baptists of Canada gave for Grand Ligne work a total of \$20,346 for 1908-9, as against \$17,711 for 1906-7.

This shows an increase, according to the books of the treasurers, of \$54,955.54 during the last two years. This does not, however, indicate the increase of the giving of our churches to other objects, and especially to city mission work.

THE GROWTH OF THE MOVEMENT IN  
PARTICULAR

Stratford Baptists have increased their missionary giving from \$622 in 1907 to \$1,500 in 1909, and the pastor adds

that "local finances were never in better shape."

The French Baptist Church, Montreal, reports missionary contributions doubled, and so does Strathaven Baptist Church. Aylmer Baptist Church reports an increase in missionary giving and a surplus in current expense receipts for the year. Smith's Falls reports an increase of fifty per cent. in missions and good effects on local work.

The Calgary Baptists have averaged in missionary giving over \$10 per member for the entire membership of the six Baptist churches in that city. And this does not include \$1,100 paid by one man for the establishment of a new mission in one section of the city. The report presented at the inter-denominational Laymen's Banquet by the Olivet Baptist Church, Calgary, showed that they had given to missionary purposes an average of over \$25 per member during the year. The Strathcona Church averaged \$14 per member, as against \$2 per member two years ago, for missionary purposes. The church at Weyburn has increased from \$40 last year to a regular pledged income of over \$300 a year. And the church at Saskatoon is aiming at a minimum of \$500, which will be \$6 per resident member, as against \$50 for missionary purposes during the past year. The little church at Cairnduff, with about 25 members, is giving over \$500 per year to missions.

The Baptist Church at Sidney, N. S., has increased its offerings through the Laymen's Missionary Movement by 421 per cent. and the income for local pur-

poses has also been increased. A number of our churches in Halifax, St. John, Windsor, Lawrencetown, Middleton, and other places have increased their missionary giving during the past year from 100 to 250 per cent. Some of the country churches, and churches in the smaller towns, have increased from 30 to 500 per cent. The Baptist church in the city of Fredricton is giving at the rate of about \$1,100 a year, as compared with \$300, the amount given two years ago; and this does not include the gifts by the women.

The most striking increase, however, has been made by the Baptists of Toronto. The increase from \$23,000 in 1907 to \$55,000 in 1908 was the greatest victory so far achieved by the Movement in any city with an equal number of churches and members. It is also most gratifying to the Baptists of Canada, and stimulating to all Christian churches, to know that the splendid standard set by the Toronto Baptists for 1908 was exceeded by their gifts in 1909, when they reached a total of \$61,235 for missions. An average of over \$7.50 per member from 7,500 members in about 32 churches, many of which are young and burdened with local obligations, is a showing that reflects great credit upon the work of the Baptist laymen of Toronto.

#### A GREAT RECORD

The following table will give some conception of what the Laymen's Movement has done for missions in the five Toronto Baptist churches named:

	1907	1908	1909	AVERAGE PER MEMBER 1909
Immanuel .....	\$ 440.40	\$ 797.18	\$1,622.64	142 \$11.35
Dovercourt Road...	1,461.64	5,291.25	6,722.21	530 12.68
Bloor Street .....	3,412.09	5,306.00	6,905.96	628 11.00
Walmer Road .....	6,433.75	13,015.33	13,144.75	927 14.18
Jarvis Street .....	7,108.76	17,845.77	18,736.61	1,069 17.53

#### INDIVIDUAL BENEFITS

Space will not permit us to deal with the developments this Movement has brought to our men themselves. Many of them have been richly blessed in their own lives through their contact with the

Movement. Many of them are giving more now than the churches of which they are members were giving before. And many are making larger plans for the work of the Kingdom in the future.

But the work in Canada is only be-

ginning. If the present pace is kept up the Baptists of Canada will reach their objective in fifteen years. They ought, however, to reach it in five.

WHAT HAS BEEN DONE BY THE BAPTISTS OF CANADA, CAN BE OUTDONE BY THE BAPTISTS OF THE NORTHERN CONVENTION. LET US UNDERTAKE IT.



SULÉ PAGODA AND MUNICIPAL BUILDING IN RANGOON, BURMA

## A Sunday in Maubin, Burma

By Rev. C. E. Chaney



**I**F you were here on Sunday you would rise in time to attend the morning service at 6.30. Many Roman Catholics do that even in America, but Protestants are not quite such good Spartans. This service is called the morning prayer service. About half the time is given to a sermonette by the leader, after which any one can take part. This morning our pastor led, and he touched the hearts of the people so that there was a very good response. I could not understand anything that was being said, but some way I can tell when the meeting is running deep here as well as though I understood the words. Just at

the time for the close, so that Sunday school could begin, an old man arose who is always long and speaks Sgaw in such a way that no one understands him. He spoke for ten minutes and then offered prayer for another six minutes. He is a good, earnest old man, but lacks in tact through ignorance. But that is not a thing wholly confined to the mission field. You will appreciate a little more the difficulty when I tell you that some of the people who come understand only Burmese, others only Pwo Karen, and others only Sgaw Karen. Oh, for the gift of tongues such as was given at Pentecost when every man heard in his own tongue.

After the morning meeting we hold Sunday school. This is not very differ-

ent in its outline from an American school. One thing only would be called a decided difference. After the lesson is taught the classes are regathered in the chapel and the superintendent conducts a general review of the lesson. From a dozen or eighteen questions are asked to test the knowledge of the children on the lesson. No one knows where the lightning is going to strike, old or young, boy or girl. The only thing to do is to be ready.

At 11 o'clock the regular church service begins, conducted by one of the teachers in the school or by the pastor. It seems to me that these people are born preachers. I cannot say anything about the structure of the sermons, for I do not yet understand them, but I never heard people who could get up and preach a half or three-quarters of an hour without notes and with such apparent ease. They put lots of expression into their preaching. I have noticed that it seems hard to get them to testify in meeting. If you announced a testimony meeting you would have few to help you. They would be mostly the older people; but if you hold a prayer meeting you will have the children and old people also taking part. I have been surprised at the liberty and fluency with which many of the children pray.

Often things come up which are both amusing and pathetic. The student of history appreciates the heartrending convulsions through which the church passed in having to accept the Copernican theory of the universe in place of the Ptolemaic. It seemed to Christians that they were being torn out of the arms of God and hurled out into space where they amounted to so little that surely God would not take notice of them. Just such is the religious experience with many here whom Buddhism and all the past have taught that the world is flat. Some of the boys in our school will not believe that the world is round. The following is one of the stories a pupil told to prove that the world is not round, and that no one ever went around it. The sea is too big for any one to cross it. A little parrot decided to cross the ocean. It flew out to sea and flew till

it was so tired that it must stop, and it lit on the tail fin of a whale. After it had rested, it flew again as far as it could and rested on the whale's back fin. After resting, it flew again till it was tired and then rested on the whale's head. The whale said to it, "Where are you going?" It replied, "I am going to cross the sea." The whale answered, "You cannot cross the sea. It is too big for anything to cross it. You see how long it took for you to fly the length of my body. Well, I am only a little whale, hiding in this little corner of the great sea, because I am afraid of the big whales playing out in the open sea. And even they cannot cross the sea, because it is too big." This is a Burmese fish story, and it almost equals some I have heard in America; but it is pathetic that these people so many of them take such stories for the truth and find it almost impossible to believe either experience or science.

At 4.30 Sunday afternoon the people gather again for the last service of the day. The leader gives a short sermon. This closes the day's activities for them. At dusk as the shadows creep across the sky and temper the burning rays of the sun, little groups are seen taking a walk. After dark from different quarters comes the sound of songs of praise. This often continues till all are wrapped in slumber.

Some of you may groan and pity us for having so many meetings all in one hot day. It is a trial to a new missionary who has not learned the language to sit so long and not understand a word that is said. But he does it for the sake of his example on the others, so it is a service of example. It may serve some in teaching him the language, but his mind will wander off to America, with the longing to be in church and hear a good sermon again. But with these people the case is different. They have no literature with which to spend many helpful hours. Often their home is not a very attractive place. The church offers a social center for them, it gives them a mental stimulus, and it also meets their spiritual needs. Therefore it is to them a haven in which they love to spend much time.

I have just returned home from one of the most interesting experiences of my life. I refer to our annual Association. Here the churches meet to give reports of the year's work and make their yearly contributions to the different objects in which they are interested. We traveled ten hours by ox cart at the rate of two miles an hour to reach a place which by air line was about twelve miles away.

learn everything I could. Then see the humor of my title. They called me the "Sirah pado," that is, "big teacher," meaning that I was at the head of it all. In a sense, things did revolve around me in a bewildering way, not that I made them go, but they made them go that way. For example, the last morning there was to be a meeting of the Evangelistic Committee, in which the



WATERPOTS AT GANZYAUNG, BURMA

Compare that to the Twentieth Century Limited. An ox cart is like half of a small gypsy wagon set on two wheels. You must take everything you will need while gone, for in the little jungle village of a dozen houses you will not find a grocer or department store or laundry. If the natives had them they would not be such as you could use. We found the people a loyal and lovable people. They carried on the work of the Association themselves. I was nothing much more than a figurehead, unable to understand what was said, green as grass in the new work, but with eyes and ears as wide open as possible all the time to

work of the past year was to be discussed. I met with them and waited for them to begin. At last I asked why they did not begin. They said they were waiting also for me to begin. I was the leader. That was the first notice I had served me about it. This is the way to make progress, jump in and blunder ahead until you find out the ropes for yourself. When a new missionary has to go directly to a station to take full charge of it without any older missionary there who can explain and anticipate many things for him, he must find them out for himself one way or another.

I have not tried to set before you the

inexpressible need we see on every side of us. We are very happy in the work and rejoice every day because God has counted us worthy of this great privilege. We are none the less attached to the home church, her work and labor of love, and our prayer goes up daily for her. We have the blessing of a number of the best magazines which keep us intelligent about the things at home. We rejoice in the signs of the times. From the western frontier of America to the western frontier of China there are the sure tokens of the breaking of the morning light of a new day. God has set us all

in a day of unparalleled opportunity. It calls for unparalleled effort on the part of the Church of Christ. The extent of the effort is unparalleled—it is the world. God speed the day when not only the church shall be alive to a world-wide work, but every member shall be awake to it; when the hearts of the individual church members shall break their old limitations and become so intensely Christ-like that nothing short of the Master's ideal—a redeemed world—shall satisfy them. Then the thing will be done. There will be no superficial division of the field.



## The Indian Lad and His First Book

By Rev. W. E. Risinger



HAVING a couple of hours to wait for my train, I walked down to the shore of a beautiful lake called Leach Lake, in Northern Minnesota. The afternoon was bright, the atmosphere was balmy, the soft, fleecy clouds floated high overhead and the tall pine trees graced the shore. A strong wind had been blowing during the early morning hours, but it had ceased, and the waves, like the swing of my boyhood days when we played "letting the old cat die," were growing less in size and power. Once in a while a big whitecap would roll in and break with a splash upon the rocks. The frogs came from their hiding places and sang a song to their mates; the black-plumed crow flew slowly overhead, lighted upon a tree-top and said, "Caw, caw"; the fish sported in the waters, occasionally jumping above the surface. Thus was I surrounded by the beauties of nature and entertained by God's native orchestra.

I was engaged in reading the "Unfolding Life," when, looking up, I saw across the waters a birch bark canoe leaving the shore about a mile from me. Just back of the landing was an Indian village, so I took it for granted that the inmates of the canoe were Indians. How skilfully they guided the canoe over the

waves! It was not very long until I discovered that the canoe was going to land somewhere near where I was sitting, so I watched it with much interest as it bounded over the waves, like a dandelion seed upon the breeze. At last it landed a few feet from me and there was the papa Indian, the mamma Indian and a little boy Indian, and the lad was about seven years of age. I called him to me. His face was clean and his eyes were bright. "Will you give me a penny?" asked the lad. "What would you do with a penny?" I asked. "Buy candy," answered the Indian lad. "Do you go to school?" "No, not yet, but I am going soon, so that I may learn to read," said the lad. "Have you a book at home?" I asked, and he answered, "No." I gave him a penny for his candy, and then slipped a little New Testament into his hand, which some day when he learns to read I hope will be sweeter to his life than the candy to his lips. The papa Indian said, "Thank you"; the mamma Indian nodded a thank you in true Indian fashion, and the little Indian lad slipped his hand into mine and said, "Thank you," and then proudly tucking his New Testament into his pocket, the first book he ever had, he scampered to the store by the side of his papa. It was just another glimpse of the life yet to be unfolded.



# THE BAPTIST FORUM



## The State Conventions and Correlation

**T**O the Editor of MISSIONS: In your October issue you open the way for correspondence as to the relation between State Conventions and the Northern Baptist Convention.

Our Church is so constituted as to help its constituency in promoting every interest of the Kingdom. Our Association is so constituted as to help its constituency in promoting every interest of the Kingdom. Our State Convention is so constituted as to help its constituency in promoting every interest of the Kingdom. Our Northern Baptist Convention is so constituted as to help its constituency in promoting every interest of the Kingdom.

Our Church has departments. Our Association has departments. Our State Convention has departments. Our Northern Baptist Convention has departments.

Our churches constitute one stratum of organization, our associations another, our State Convention another, our Northern Baptist Convention another.

Our Church sends delegates to the Association. Our Association sends delegates to the State Convention. Our State Convention sends delegates to the Northern Baptist Convention. Our churches send delegates into every stratum of organization. What more do we want? Our Church does not ask to be correlated with the departments of the Association. Our Association does not ask to be correlated with the departments of the State Convention. Why should our State Convention ask to be correlated with the departments of the Northern Baptist Convention? Why should the States of the Union be correlated with the departments of the United States? Our churches have a voice in every stratum of organization, and, in turn, every stratum of organization sends its voice back to the churches. What more do we need?

You ask if the immediate matter before the State Conventions is not the enlargement of their scope so as to include the whole work of the denomination.

Whatever State Convention constitutions may provide, in practice for many years conventions have been doing this. A program of a State Convention which I have in hand shows that of twenty-five hours during which the Convention was in session, just two and one-half hours were given to State Missions. All the rest of the time was devoted to other causes. Woman's Missions had three hours on the Convention floor and an additional three hours in conferences. Another hour was given to Home Missions, and another hour to Foreign Missions. At the meeting of the Wisconsin State Convention, held the first week in October, a State Convention constitution was adopted, of which the preamble of Article II reads: "The purpose of this corporation shall be to aid churches and individuals in promoting the interests of the Kingdom of God." Under this, the first section reads: "a. By furnishing a medium of coöperation in accomplishing the purpose of the corporation."

*Wauwatosa, Wis.* D. W. HULBURT.



¶ The colored people of Virginia as a body are not so badly off as to need pity. According to the official report of the auditor of public accounts, the Negroes own 1,517,500 acres in that State, and pay taxes on real estate valued at \$19,488,577 and on personal property valued at \$7,111,703. In the city of Richmond alone they pay taxes on \$2,057,517 worth of property. Negroes form just about one-third of the population of the State. Of course they do not own one-third of the land, but to own one-eighth of it is no mean accomplishment for a race that was in bondage half a century ago.



## Missionary Program Topics for 1911\*

<i>January.</i>	OUR WORK AMONG FOREIGN POPULATIONS.
<i>February.</i>	OUR WORK FOR MEXICANS AND INDIANS.
<i>March.</i>	THE WESTERN STATES: STATUS AND OUTLOOK.
<i>April.</i>	THE WORLD'S KING AND HOW HE CONQUERS.
<i>May.</i>	COLPORTER WORK.
<i>June.</i>	OUR DENOMINATIONAL POWER AND OBLIGATIONS (MEETINGS IN PHILADELPHIA.)
<i>July.</i>	OUR OBLIGATIONS TO PORTO RICO AND PHILIPPINES.
<i>August.</i>	STATE CONVENTION WORK.
<i>September.</i>	REPORTS FROM CHINA.
<i>October.</i>	REPORTS FROM INDIA.
<i>November.</i>	TRIALS AND TRIUMPHS IN EUROPE.
<i>December.</i>	AFRICAN MISSIONS.

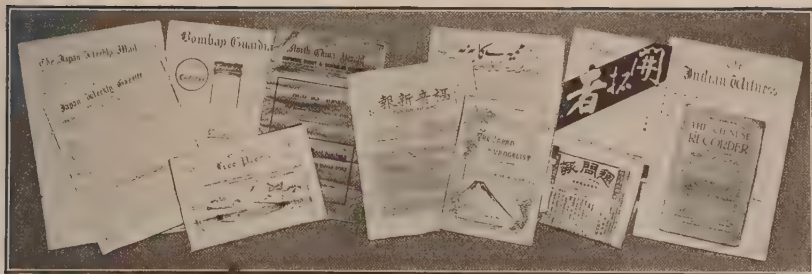
\*These topics are uniform with those selected for the Northern Baptist Convention by Dr. A. S. Hobart, appointed to make a program series for the churches.



## Testimonials from All Lands

1. HYMN. "From Greenland's Icy Mountains."
2. SCRIPTURE. Acts 1: 1-14. "Witnessing" the central thought, v. 8.
3. PRAYER.
4. HYMN. "Fling out the banner."
5. TESTIMONIALS FROM THE FAR LANDS (Japan, China, India, Philippines).
6. SINGING.
7. TESTIMONIALS FROM THE HOME LANDS (North America, Cuba, Porto Rico, Mexico).
8. SINGING.
9. TESTIMONIALS FROM THE NEGROES AND INDIANS.
10. SINGING.
11. TESTIMONIALS FROM CHRISTIANS present as to the good they have received through their interest in mission fields and needy peoples.
12. CLOSING PRAYER AND HYMN.

NOTES—This testimonial meeting may be made of great interest. Send to the Foreign Society, Ford Hall, Boston, for testimonies from their fields; and also to the Home Mission Society, 23 East 26th St., New York, for Indian, Negro and frontier testimonies. Testimonies from the chapel car and colporter work will be sent by the Publication Society, 1701 Chestnut St., Philadelphia. The leader can select from these sources striking testimonies from individuals in the different fields and countries. Many of these also have been published in MISSIONS during the year. Let different persons read the testimonies, thus securing variety and interest. The "Foreign Handbook" has much of this material. Sample: "A Hindu police assistant superintendent said, 'I know a Christian hamlet the minute I enter it by the looks of the people and their respectful and fearless bearing.'" This is a living testimonial.



## Echoes from the Oriental Press

### India's Criminal Classes



THE impression made upon the Indian mind by the philanthropic scheme of Gen. Booth in behalf of the criminal classes of India is well seen in the recent words of the *Indian Spectator*. The terrible barrier that caste presents to such an enterprise

is also emphasized. The *Spectator* says: "General Booth's proposal for the reclamation of our criminal tribes ought to put the best of Indian philanthropists and patriots to shame. To undertake to reclaim a population of 30 lakhs (3,000,000) of criminals, attempting to make them useful and peace-loving citizens, is a task worthy of the venerable head of the Salvation Army. And if the Government of India give him such aid and facilities as he needs, we shall not grudge them. What are our own puny efforts in this direction, often crippled by artificial caste restrictions? Not until the present unnatural divisions and subdivisions of caste disappear (and they seem to be rather on the increase) and the four castes again become what they were intended to be by their founders, can Hindu reformers compete with their Christian rivals on anything like the scale laid down by the latter. We admire their efforts here and there, but cannot conceal the fact from ourselves that therein they merely try to follow the example of Christian workers. This has been so since the days of Ram Mohan Roy. We had high hopes of the Sikhs and the Aryas, but Caste, ever bland and innocent looking, swallows up these once robust faiths or uses them for her own purpose. The field is practically left to the Mohammedans and

the Christians, and we know which of these can organize and find the sinews of war."

A somewhat more hopeful note is struck by the *Indu* of Bombay in relation to the depressed classes. It is to be profoundly hoped that the causes for optimism are well grounded, and it would seem that, while the *Indu* does not so express it, the second cause at least is largely a result of missionary activity. The writer in the *Indu* speaks as follows:

"The cause of the depressed classes is now a progressive cause. Time was when some amount of opposition from the so-called 'superior' castes was sure to be expected whenever an earnest individual in a locality set himself to right their wrongs. Even so-called educated members of the community were sometimes to be found silently conspiring to foil the ends of the reformer. But slowly and surely the educated Hindu community of the present day is coming to realize the injustice of it all, and active opposition, if any, comes only from ignorant priestly classes, and that too in villages where education has not made any progress. The educated classes are on the whole not antagonistic to the movement, though active sympathy with the workers in the cause may not be forthcoming in every instance. Two causes have contributed to bring about this desirable change of front. One is the sense of self-preservation newly aroused in the minds of the educated and the uneducated alike among the Hindus, as a result of the recent awakening in the land. . . . Along with this sense of self-preservation is working the newly awakened moral sense of the Hindu community, which ultimately will be the salvation of the society. Educated Hindus, young and old, especially the younger generation of the present day, are coming

to feel the terrible injustice which the 'untouchable' classes have been made to suffer for centuries at the hands of the higher castes, till all manhood has been driven out of them and they have come to feel quite contented with their degraded lot."

### An Indian View of Japan

In the *Times* of India there recently appeared an editorial note reviewing certain statements of Count Okuma of Japan and pointing in an interesting way to marks of similarity in the development of India and Japan which the careful student would do well to note. The editorial is so enlightening that we venture to quote it:

"The wonderful advancement of Japan is often fondly held up by patriotic Indians as an object for emulation, though we once heard Sir P. M. Mehta sum up the criticisms of this ideal by asking if Indians were ready to embark upon such social changes as were typified by the notion of a Japanese Commission roving the world to select a new religion. But both countries have this in common that in each the spirit of progress was awakened by contact with the West and particularly with Anglo-Saxon civilization. And there is another point on which mutual sympathies can be exchanged, and it is brought out, in its Japanese aspect, in a discriminating article which Count Okuma contributes to the *Times* on 'The Spirit of New Japan.' It is economic. Apart from military expenditure, says the Count, State expenditure in Japan has advanced by leaps and bounds in order to cope with the expansion and growth of State undertakings. Moreover, there are many tasks ahead requiring further outlay, 'such as the completion of means of communication, the reconstruction of cities, the repairs of harbors, the provision of water works and drainage, the improvement of sanitary equipments,' and many others. The Count, accordingly, looks for increased taxation and, 'moreover, as a sequel to this social expansion prices have risen, and there are signs that our people may encounter grave difficulties in the cost of living.' Much of this might almost literally have been written of the India of to-day, and they are written of Japan by one of Japan's own statesmen. What they demonstrate is that, no matter in what circumstances the older nations of the earth are galvanized into new life, it cannot be accomplished without the same pangs of rebirth in them all."

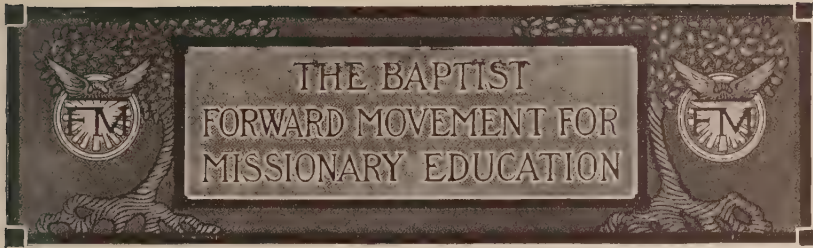
## The Home Press

### The Progress of Missions

*New York Evening Post:* Since the day when Sydney Smith ridiculed his missionary contemporaries as "apostates of the anvil and the loom," a wonderful record has been made. Practically every country in the world is to-day open to missionaries, of whom over 22,000 are now in the field. The Bible is read in their own tongue by people speaking 500 languages and dialects. Christian believers contribute twenty-five million dollars annually for the cause. This is no mean showing. Furthermore, this centennial year can point back to a remarkable making of history. Among the political, social, and moral changes of importance have been the all-round advance of Japan, the progress of political liberty and religious tolerance in Turkey, reforms begun in the caste and marriage systems of India, the similar revolt against opium and foot-binding in China. No one can call himself well informed nowadays who is ignorant of such progress abroad or of the main influence contributing to it.

### Negroes in Government Service

*Congregationalist:* It will surprise many who have supposed that Negroes are shut out of public offices to know that over 14,000 of them are in the employ of the Federal Government, a greater number than ever before in the history of the country. Their salaries, as reported by the Republican campaign text-book, amount to \$8,255,761. The highest salary is \$10,000, paid to the United States Minister to Hayti, but a considerable number of colored government officials receive salaries of from \$2,500 to \$5,000 per year. Nearly three hundred Negroes are postmasters, while about three thousand are connected with the Postoffice Department. There are a number of high-grade Negro clerks in the Patent Office at Washington. One of these is an expert examiner, who has held his position for twenty-two years. He has traced more than one thousand patents issued to members of his race. In the government departments in Washington are 5,768 Negroes on salaries. There are forty-eight of them in the Library of Congress, and one of these has identified 6,000 works of Negroes in the library. Altogether the influence of the Negro race in the higher ranges of American life is considerable and is increasing.



CONDUCTED BY REV. J. M. MOORE, SECRETARY

### A Popular Program

THE Brighton Avenue Baptist Church, Boston, is in the midst of its second successful "triplex" mission study campaign. The book being studied this year is "Aliens or Americans?" Ten young people constitute the study class, which meets weekly. Others are reading the text-book as members of the reading circle. Every two weeks the class presents a program to the church or Young People's Society.

The first program in this series was recently presented in a church prayer meeting. The subject was "Why They Come." The room was attractively decorated with the flags of the nations and a chart was presented illustrating the foreign character of our present population. This had been prepared by a member of the class. After an introductory statement by the leader of the present situation with an explanation of the chart, the members of the class were presented in turn as immigrants who would tell why they came to America. They were introduced under their foreign names, and, as far as practicable, were dressed appropriately. The first speaker as an Italian woman was given ten minutes in which to tell about her old home in Southern Italy, the voyage across the Atlantic and the reception at Ellis Island. This was done in a very realistic way. The others in two or three minutes each impersonated a Russian socialist (this part was taken by the pastor), a German nurse girl, a French dress-maker, an Irish cook, a Polish sweatshop worker, a Japanese maiden, a Greek fruit peddler, and an Italian bootblack. The stories told were taken from a volume in the reference library entitled "Imported Americans," available, however, in condensed form in the first chapter of the text-book.

The meeting was not merely interesting. It was that, but it was far more, creating as it did a real sympathy for the

people who from so many parts of the world are being lured by what America has to offer of freedom and fortune.

Incidentally, it may be said that the successful presentation of this program was made possible only by the fact that those who participated in it had enjoyed the discussions of the study class which provided a background and an atmosphere so essential to public work.



### Finding Time for the Mission Study Class

THIS is one of the serious problems of mission study, for without doubt those who will join a mission study class are about the busiest people in the church. A happy solution of this problem has been hit upon by Dr. C. D. Case, pastor of the Delaware Avenue Baptist Church in Buffalo. He believes so fully in the value of mission study that to meet the situation created by the multiplicity of meetings in connection with the church he has detailed a little group of people who for eight weeks are to be excused from the church prayer meeting to constitute a mission study class meeting at the same hour in another part of the church. And the prayer meeting will by no means be a loser in this arrangement. This class can come back to the prayer meeting either at intervals during the course of study or at its conclusion and present the four popular programs provided by the Forward Movement in connection with the "triplex" plan of mission study, to the great profit and inspiration of the church.

Other churches may well follow the example set by this alert pastor and church. It is so important that a few people be gripped by the missionary idea through consecutive intensive study in a mission study class that the church can well afford to excuse them for this purpose for a season from a service as important even as the church prayer meeting.



## The Week of Prayer

### Topics of the Evangelical Alliance

**SUNDAY, Jan. 1st, 1911.**

For sermon texts—John 5:22-23; John 12:32; John 13:35.

**MONDAY**—Thanksgiving for the day of salvation continued; peace of nations preserved; growing desire for unity and coöperation among Christians manifested. Confession of weakness, increasing love of luxury, low appreciation of authority of the Word and sanctity of the Sabbath by many.

**TUESDAY**—The church universal: the "one body" of which Christ is the head. Prayer for clearer perception of the doctrines of grace; closer following of Christ; more complete surrender of the conscience and will to the Holy Spirit.

**WEDNESDAY**—Nations and their rulers. Prayer for "all that are in authority": for the quenching of racial suspicions, national jealousies, and social animosities; for higher public opinion with regard to purity, temperance, honesty and truth.

**THURSDAY**—Foreign missions. Praise for the results of the World Missionary Conference and other missionary gatherings; for the unfailing evidences of the power of the gospel in the conversion of godly lives of multitudes who

had not known the Lord; for the men and women who have gone before us in the path of service, and left us an example of obedience and devotion. Prayer for the awakened nations of the Far East; that the gospel may outstrip and overcome evil influences from the Western World; for the opening of lands still closed to the gospel, the overthrow of every false religion; for such a supply of means that every church and society may have no lack; for medical and educational missions, and work among women and children.

**FRIDAY**—Families, educational establishments, and the young. Prayer that the Lord Jesus may be the recognized head of every family; that the sacredness of marriage and of all family responsibilities may be held in higher regard; that education in all grades may include the knowledge of God's Word and the Christian Faith.

**SATURDAY**—Home missions and the Jews. Prayer for all Christians in the home land, that they fail not to be witnesses of Christ to their people; for all who labor for the welfare of the immigrants of all nations coming to America, that here they may be evangelized; for Home Mission Societies and missionaries.



## FROM THE FAR LANDS

### PERSEVERANCE REWARDED

We had almost given up hope of getting permission from the Nizarus Government to build the chapel in Madira. In fact, the British Resident wrote us that they would not grant it. But the Sube-

dar himself from Hanumakonda came here on June 1st especially to see about the case. While here, the village people withdrew all objection and the Subedar reported favorably to Hyderabad. While we have not yet received the actual permit, we cannot see now why we should

not receive it. The chief reason for the favorable report seems to be the fact that our church has held services for five years on the site and this has established our rights.—REV. F. KURTZ, Madira, South India.

#### A MORNING BAPTISM

Karens and Burmans met at Boardman Lake, Aug. 7th, 1910, at 8 A. M., to witness the baptism of two adults by the pastor of the First Burman Baptist Church at Tavoy, Burma. Another was accepted by the church, but his mother with knife in hand told him on Saturday that she would kill herself if he was baptized. There are others too timid to face the opposition of their Buddhist parents. Pray for us. MISSIONS is greatly appreciated. We are rejoicing in hope of relief by the arrival of Rev. and Mrs. M. L. Streeter.—HELEN W. HANCOCK, Tavoy, Burma.

#### A GOOD SERVANT

Rev. William M. Lisle, a missionary of the Foreign Mission Society in Siam for a short time in 1868, and afterward a pastor in Providence, Somerville and West Newton, up to his retirement fifteen years ago, died recently at his home in West Newton.

#### THIRTY-THREE BAPTIZED IN SUIFU

Eleven women and 22 men were converted and baptized at Suifu last year. Most of them were brought in as the result of personal work on the part of the native Christians. The hospital too has proved an aggressive Christian force, and of the 33 converts two were hospital patients. More tracts were distributed at the dispensary during the past year than hitherto.

#### CHRISTIAN WORK IN FRANCE

I have just finished our Bible School and Christian Convention, which for a whole month has taken up my time and strength. We have had a glorious time with many conversions and an unprecedented attendance—about 1,500 every night of the Convention.—R. SAILLENS.

#### KIPLING'S EPITAPH INAPPLICABLE

Ten days ago we received word that an appropriation had been made for a boys' school building. Seven days after receiving the news, the contract was let, and work actually begun on the building. The East sometimes does hustle.—A. F. GROESBECK, Chaoyang, South China.

#### TRAVELING SECRETARY FOR STUDENT VOLUNTEER MOVEMENT

Rev. J. C. Robbins, since 1902 a missionary in the Philippine Islands, has been released for one year from the Foreign Mission Society to become traveling secretary for the Student Volunteer Movement. Mr. Robbins will visit the larger colleges and theological seminaries.

#### "EVERYLAND"

The December number, which begins volume second of this engaging missionary quarterly for the boys and girls, shows the fine taste of its editors, and with its bright greens and reds cannot fail to attract attention. If parents have an eye to the cultivation of their children, and wish to keep them from the trashy literature that abounds, they can do nothing more helpful than to put "Everyland" in the list of Christmas gifts. The missionary moral is there, even if it is not thrown at the reader every minute; and the real interest in real things is there also.



#### From the Log of the Gospel Ship

The little church formed with 35 members last year has now 62 members. Forty persons partook of communion on the ship's deck on anniversary day. The believers come from all walks of life. This may seem a matter of slight importance, but it means much, I believe, for the future of Christ's Kingdom in these islands. The following rough list will show what the conditions are. We have farmers, sailors, shopkeepers, merchants, a machinist, a carpenter, a laborer, school teachers, fruit growers, a ship owner, an apprentice, a high school boy, a high school girl, a policeman, two telegraph operators, two government officials, an engineering expert, a postmaster, a soldier, a toy manufacturer, a fisherman, a hatter, a clerk, and others as diverse. One of the converts has become the trusted head clerk of the Bible Society in Kobe, one an evangelist, two are valued colporters of the Bible Society, one woman is a Bible woman and Christian kindergarten teacher, three are doing valuable work as voluntary assistants of our different evangelists in their own islands by taking up definite Christian work. But what we above all thank God for is that of the 62 members we are in active touch with every one; there is as yet no leakage.—CAPTAIN LUKE W. BICKEL, Inland Sea, Japan.



DEPARTING MISSIONARIES FOR CHINA, AT SACRAMENTO, CALIFORNIA

### The Outgoing Missionaries

The pastor at Sacramento, Rev. S. Fraser Langford, in sending the photograph of the missionary party, here reproduced, says: "This is the party which sailed from San Francisco to the Orient Oct. 6th. This picture was taken just as the train was leaving Sacramento for Oakland. Secretary Rider has quite a fatherly air as he holds the Leshers' baby, and Mr. Cressey, who has been taking care of the party, has a smile which even so great a task could not wear off. The veteran Dr. Holmes is behind Holtum to the left. He and I had a good time together down at the Chinese mission after the big meeting in our church. It is no wonder that Sacramento is waking up to the importance of missions. If you have any more missionary parties send them along."



### A Brave Witness

A very pleasing thing happened recently. There hobbled to the service an old woman whose hip has been broken for some years. She can hardly hobble across a room, so it must have meant more than we can guess for her to come to the meeting place. She came for the morning service at ten o'clock, and planned to stay in the bare, comfortless room till the evening service at half-past four, spending the hours in Bible reading.—A. H. HENDERSON, M.D., Taunggyi, Burma.

### But Where Are the Men?

Five vacant stations call aloud for the two new men. Fourscore thousand Chinese, hundreds of thousands of Burmans in Pyapon District, the unoccupied state of Akyab and a score of other attractive fields present needs and future possibilities indescribably great. Cease not to pray for laborers to work in this vast Burmese field where are ten and a half millions of people.—STATEMENT OF BURMA BAPTIST MISSIONARY CONFERENCE.



### Grace Webb Tenny

On the night of Sept. 27th, 1910, Grace Webb Tenny, wife of Rev. Charles B. Tenny, of Japan, passed away after an operation at the general hospital in Yokohama. Although she had been in Japan only five years, she had won a very warm place in the hearts of missionaries and Japanese Christians with whom she was associated, and her loss is deeply mourned in the mission as well as in the home church and family circle. The missionary spirit which led Mrs. Tenny to look forward so joyfully to the service in Japan that was involved in her marriage in 1905 to Mr. Tenny, who was then about to return to the field for a second term of service, was the natural result of the atmosphere of her home and church life. Her parents, Mr. and Mrs. H. M. Webb, of Rochester, New York, made their home a center of hospitality for missionaries and all interested in the missionary

work, and Mrs. Webb was a pioneer in the development of missionary interest among children of the Sunday school through her work as superintendent in the primary department of the Second Church. Mrs. Tenny was exceptionally well equipped for missionary service, having been graduated with honors from Mount Holyoke College and served for a brief period as Sunday school missionary for her home church.

On reaching Japan she entered heartily and sympathetically into her husband's plans for his work in Kyoto, where they were first stationed, and became particularly helpful in the efforts made to reach the student class in that great educational center. Later when they were transferred to Yokohama her steady, cheerful courage was no small factor in enabling Mr. Tenny to sustain, notwithstanding seriously impaired health, the burdens of teaching in the Theological Seminary and in evangelistic and committee work. Mr. and Mrs. Tenny with their little girl were planning to return to the home land for furlough in the spring. Suddenly came the call to that home land where "His servants shall serve him day and night."

#### Mission Hour with the Ohio Baptist Convention

Because the unexpected turned up at the Ohio Baptist Convention at Mansfield we had a most enjoyable, live Missions Hour. While it was not on the program, time was given for a rally of missionaries, and for a half hour of really five-minute talks from six of them. Four of the Ohio workers for foreigners and six foreign missionaries were on the platform. Dr. Stillwell, President of the Convention, presided and opened the program with a five-minute talk of appreciation for the work of missionaries. Secretary Rose said in his five minutes that if missionary work were omitted from the work of the Convention in Ohio he would not be in the work; forty minutes were then used by the missionaries themselves in telling of the success and need among foreigners here and of the work in Japan, Africa and Assam. Six missionaries who had been in these three countries were on the platform. It was really a time of inspiration and broadening vision. A feature that was very helpful also was the work of the foreign missionaries present, who had a room in the basement of the church

and who gave short talks on different phases of the work between sessions of the Convention. This did not interfere with the regular work of the meeting, but gave those present an opportunity to improve their time. This feature might well be emulated.

#### A Veteran "Falls on Sleep"

BY REV. FRANK H. COOPER

Rev. George H. Brigham, of Cortland, N. Y., who for two separate terms of three years and twenty years respectively was a servant of the Missionary Union, passed on to his coronation Sept. 5th, 1910, at the advanced age of 87. His first pastorate was at Scipio, N. Y., followed by pastorates at Manlius and Homer. At the age of 43, in 1866, he became District Secretary for Ohio, Indiana and West Virginia, with headquarters at Dayton, O. Ill health compelled him to resign after three years of hard work. In these busy years his spiritual vision greatly enlarged. After a pastorate of four years at Groton, N. Y., the Missionary Union called him once more. His district this time was Central and Western New York, with Canada thrown in to complete the measure, and the man was as large as the field. For twenty years his voice was heard in associational gatherings and State conventions pleading for the Antipodes. Ten thousand miles a year did he travel and a thousand letters a year did he write. They were crowded years and crowned years. In 1893, at seventy, he retired from active work, but remained a source of good counsel and inspiration to many pastors and churches. His relations with the church at Cortland were especially close and helpful, and the Cortland pastors of later years found in that keen-witted, far-seeing and sympathetic old man a friend in many a time of need. For the past seven years he had been in failing health.

#### The Foreign Missionary Record

##### ARRIVED

Rev. Samuel E. Samuelson, from Thaton, Burma, at Boston, Oct. 14th.  
Rev. G. W. Hill, from Kyoto, Japan, at Jamaica, about Oct. 14th.

##### SAILED

Rev. P. E. Moore and Mrs. Moore, Nov. 3d, from Boston, for Tika, Assam.  
Miss Ella M. Holmes, Nov. 3d, from Boston, for Gauhati, Assam.  
Rev. John Dussman, Nov. 5th, from New York, for Vinukonda, South India.

##### BORN

To Professor and Mrs. F. Clyde Herod, of Rangoon Baptist College, Rangoon, Burma, a son.



## FROM THE HOME LANDS

**The New Missionary in Montana**

Rev. Thomas Stephenson, the newly elected missionary of Montana, preached his first sermon in Pembina County, N. D., May 2, 1880. Two churches were soon organized and two edifices built, one in Bathgate and the other in Hamilton. After these days of missionary work, the



REV. THOS. STEPHENSON, MONTANA

young preacher felt the need of more preparation for service, and in September, 1882, entered the Seminary at Morgan Park, Ill., and was graduated with the class of 1885. Immediately he became pastor of the Baptist church in Weeping Water, Neb., and during a pastorate of three and a half years the church liquidated a heavy debt and built a parsonage. During these years he also organ-

ized a church in Wabash, and another in Union and left it in a new church home. In 1888 he entered upon a pastorate in Omaha under direction of the City Mission Society. He immediately began the raising of money and built a church edifice for the Olivet Baptist Mission in North Omaha; later he solicited money for the church building and lots at South Omaha, valued at \$10,000; all of which was paid for before the dedication service. In the surprisingly short space of eighteen months the church was self-supporting.

On Jan. 1st, 1895, Mr. Stephenson accepted the call to the First Baptist Church of Pueblo, Colo., where he remained for twelve years, going to a church that was nearly bankrupt and involved in ten lawsuits. In two years the church became self-supporting and all debts were paid soon after. During his pastorate he officiated at 505 marriages and preached 779 funeral sermons. It was a remarkable pastorate.

On Jan. 1st, 1907, he became pastor of the First Baptist Church of La Grange, Ill. The parish immediately felt his energetic touch. The debt was paid the first year; the second year the church building was redecorated, and the following year a pipe organ was installed. On July 1st, 1910, Mr. Stephenson became General Missionary of Montana, and is entering upon the work with discretion and vigor.

**A New Appointment**

Rev. J. N. Armstrong, D.D., for the past two years Corresponding Secretary of the Board of Home and Foreign Missions of the Missouri Baptist General Association, has recently accepted a call to his former parish at Westport, Kansas City. To the vacancies left by Dr. Armstrong's resignation Rev. H. E. Truex has been appointed. Mr. Truex is a graduate of William Jewell College and Louisville Seminary and has held pastorates in Missouri for several years. He is well acquainted with the Baptist work throughout Missouri, having been an active member of the Board of Home and Foreign Missions in the State.

### A New French Missionary

BY SUPERINTENDENT J. M. BRUCE

In February last an appeal for missionary workers among the Canadian French population of New England was sent to a well known Protestant journal of France by Rev. S. C. Delagneau, pastor of the French Baptist Church at Worcester, Mass. Almost immediately a reply came from Mr. Edouard Massey, a young pastor at Chauny, some sixty miles northeast from Paris. Mr. Massey had long felt a desire to come to the United States as a French missionary. The brief article in the *Echo de la Verite* seemed to him a providential call. In response to his letter to the Home Mission Society, I met him in Chauny, and he was engaged after a thorough investigation for a much needed service in one of our missions. The French pastors, including Mr. Saillens, gave him the highest testimonials. As a result of our consultation that summer Sunday morning in the quaint and ancient provincial French town, Mr. Massey, with his wife and little daughter, landed at Boston Oct. 31st, and is now settled at Woonsocket, R. I., where he will have charge of the French mission. He will also serve the mission at Manchaug.

This recruit from France to our lately much depleted force of French missionaries was of Catholic parentage, but can hardly be said to have had any religious upbringing. At sixteen and a half he was converted in a Salvation Army meeting in Paris. For more than four years he remained a member, and for two years was an officer of the Salvation Army, serving in nine different places. This constantly shifting ministry became distasteful. Besides, he saw his need of better preparation for profitable preaching and pastoral work. After ten months of military service as required by French law he went to Geneva and there completed a five years' course of study at the Oratoire, the Free Church School of Theology. In that Calvinistic Presbyterian seminary his attention was called to the subject of baptism to which he had already given considerable thought. The distinguished professor of ecclesiastical history, with unusual candor, assigned to Baptists the honor of having preserved unchanged the first Christian rite instituted by our Lord. The conviction thus instilled led Mr. Massey, after graduation, to become a member of a Baptist church.

After his call to Chauny he was married to a Genevan lady. In his two years

in the restricted field of Chauny, he reorganized and reanimated the Sunday school, established a young people's society and a chorus choir. He edited and himself printed a small monthly paper. Best of all, he baptized a considerable number of persons, the last two on his farewell Sunday. We are fortunate indeed in securing such a man for our French work.



REV. EDOUARD MASSEY

The Rev. Dr. J. N. Williams, for nearly forty years the beloved Superintendent of French Missions, hospitably received Mr. Massey and his family into his own home in Providence for several days after their arrival from France. He writes as follows under date of Nov. 7th: "I spent yesterday with our brother Massey at Woonsocket and Manchaug. He was well received at both missions and preached sermons that were heard with delight and intense attention. At Manchaug they would carry him on their shoulders could they only have him as a resident pastor. Anyway, they will, I think, rally round him with love and enthusiasm. At Woonsocket the congregation was good in size and spirit. Mr. Massey speaks correct and beautiful French with remarkable fluency and I might qualify the service as a very helpful and healthful mixture of prayer, song and devotion."



SALE HALL, NEW BUILDING OF ATLANTA BAPTIST COLLEGE: STUDENTS IN THE NEW CHAPEL

### Among the Schools

#### ATLANTA BAPTIST COLLEGE

College opened Oct. 4th, and we have an enrollment of 191 students, 129 of whom are boarders, representing many States and several foreign countries. The Divinity School opened Nov. 1st. Our excellent new building, Sale Hall, is completed and in use. The day the school entered the chapel in Sale Hall for the first time there occurred the usual short morning devotional service, but it was so impressive as to cause some of the teachers and students to shed tears. These were tears of joy at the realization of the hope of many years. The new teachers have taken hold of their work and fallen immediately into the spirit of the institution.

In addition to the new building, the college has improved its equipment greatly by changes in Graves Hall whereby a number of additional dormitories have been provided and a neat isolated infirmary. On the faculty this year is a physician who resides in the institution. In Graves Hall also two rooms have been fitted up for the College Y. M. C. A., which is one of our most wide-awake organizations, doing effective work among the students and assisting the Sunday schools in the city. The positive good influence of this organization on the student body is so great as to render much of the ordinary school discipline unnecessary, so carefully do many of the members look after the welfare and good conduct of the students.

JOHN HOPE, Pres.

#### JACKSON COLLEGE, MISSISSIPPI

Jackson College opened this year under the most flattering auspices in its history. We enrolled 201 students the first day—about 30 more than last year. Ordinarily we do not have our full number

till about Christmas. Our number now is 275, and each day brings more, while applications still continue. Notwithstanding the destruction of cotton by the boll-weevil, that now dreaded pest of the South, payment has been excellent, and better than for two years. Yet some of our older and reliable students are so affected by cotton failure we have materially to help them by work and otherwise to allow their remaining in school. The social, intellectual and moral character of the students is perceptibly improving, and we intend to keep it so by careful enforcement of law, and a constant, positive and tender religious college life. By an expression on the first Sabbath evening meeting, only five students remained unconverted, and these were with one exception new ones. We do not forget this is a Christian school, and that our work is Christian education—the only solution of the "Negro Problem."

We have an unusually good corps of teachers, who will effectively do their intellectual work, and heartily coöperate in helping on the religious life of the school.

This is my seventeenth year as president, and Mrs. Barrett and I both feel that the school's outlook has never been as bright as now.

LUTHER G. BARRETT, Pres.

#### ROGER WILLIAMS UNIVERSITY, NASHVILLE

During vacation, more than a dozen District Baptist Associations of the State were visited, and from them and alumni and friends \$600 was collected and expended on the boys' dormitories; while pledges of money, payable soon, were taken and a goodly number of desirable students promised. The enrollment is 73. Comparatively, our numbers are not large, since none are received under the sixth grade, nor under sixteen. In large

measure the students make and save during the vacation their own means of support; one young woman reported having chopped cotton at \$1.50 a day until her school opened; she was one of the first to arrive. Save the laundering for the boys and the teachers, all the work, including preparation of meals, is done by students, the young women doing their own laundering. Out of their earnings and savings several students have paid their bills for the entire year, thus saving the discount made in such cases. Much of struggle is observable among the majority of our students; of such are to come the builders of the race. The faculty includes graduates of Atlanta Baptist, Spelman, Lane, and Roger Williams. Sixty-nine of the 73 enrolled are Christians. The year promises good results.

J. W. JOHNSON, Pres.

#### SPELMAN SEMINARY

Spelman's enrollment at the end of the first week was 566, 350 of whom are boarders, this being the largest number of boarders ever enrolled in October. A most cordial welcome was extended to the new teachers and students by the Y. W. C. A. at a reception in the chapel. During the summer the Superintendent's House was completed and occupied. A resident superintendent of buildings and grounds insures greater safety in case of an emergency and makes possible more careful attention to every-day details. The first Sunday night prayer meeting was marked by a deep and reverent religious spirit and the after service resulted in the conversion of five students.

#### BISHOP COLLEGE, MARSHALL, TEXAS

The opening on Oct. 5th was accompanied by exercises in which many alumni and friends took part, showing high appreciation of President Maxson's fine administration. The boys' dormitory is not yet completed, but is making rapid progress, and bids fair to be much the best building on the campus. President Maxson hopes to be able to open it in January. An increased enrollment, a spirit of loyal obedience on the part of the students and evidence of a spirit of true friendship and support among the people, are causes of rejoicing. Two pressing needs are special gifts to meet the large balance due yet on our new pianos, bought to replace those in use almost twenty-nine years, and more money to carry out further plans for the new build-

ing. Won't you send a check now to the Home Mission Rooms? Designate it, for instance: "\$1,000, to finish paying for pianos for Bishop College. The balance to be applied to the boys' new dormitory."

HARRIET I. TALCOTT.

#### BACONE COLLEGE, OKLAHOMA

The cherished idea of this being an Indian school seems really to be coming to pass. Out of 62 boarding students enrolled 54 have Indian blood. Only eight of the entire number of boarders are white. As field worker, I have confined my efforts entirely to the Indian people. In a recent visit to the Cherokee nation and attendance at the Association among these people I have been deeply impressed with the need for just such an institution as we have at Bacone. Crossing the Grand River eastward one comes at once into a nation of people 33,000 in number, who have for several generations been dwellers in a hill country, first in the eastern southland and now in some of the roughest country in Oklahoma. These hills are dear to them and doubtless have served to prevent a rapid inrush of white people among them. I was the only Christian white man in attendance. There were doubtless six or seven hundred Cherokees.

But these people are not satisfied with their present degree of Christian education. Many young and middle aged men came to me and said that they would like to go to school and learn better how to read the Bible and teach it to their own people. They need encouragement in this feeble desire. They lack persistence in carrying out even the highest and best things. One man who seemed especially desirous of better training spoke to me through an interpreter lest he might make some mistake in English and be laughed at. Jesse Grass is forty years old. Seventeen years ago he finished the eighth grade work and now we are planning for him to come on and take more work, especially in the Bible, that he may more efficiently preach the gospel to his people. There are many faithful men of God that for years have been preaching Christ to their own people, but there is a great need for such men as Daniel Bird, who is looked upon as being a great leader on account of his superior training. A recent visit with the Kiowas will serve to introduce the matter of Christian education to that people. They with others have had the free government schools so

long that it is going to be hard to teach them the importance of Christian training while in school as well as other training. We have the promise of one boy from the Kiowas next year. To my mind the best solution for evangelization of all these tribes is that we, with our institution at Bacone, hunt out those whom the Lord has called or will call and in His name train them for service to go back to their different homes and preach to their own people the unsearchable riches of God. The orphans seem happy in their new home at Bacone, but they are crowded and will soon need more room that others may come.

REV. F. L. KING.

#### HOUSTON COLLEGE

School opened with a fine class of students. Houston is a large city and needs a missionary in the vicinity of the school so that it may carry out as far as possible in the lives of the people around it the things taught in it. The school ought to be the center of a deeply religious settlement. We now have a power plant that provides water in abundance and electric lights. Our steam laundry not only does the washing for the students, but it takes work from the city and thereby enables the school to help worthy students. We need a dozen scholarships to help meritorious students. We have enrolled more young men who expect to study for the ministry than at any time heretofore. Many of them are zealous and the outlook is encouraging.

F. W. GROSS, Pres.

#### SELMA UNIVERSITY

The boarding department opened Oct. 1st with the largest number of students yet enrolled on the first day. The campus was crowded with visitors and students for the laying of the cornerstone of the new industrial hall. At this exercise about \$400 was raised, which by the close of the week was increased to \$1,005. This money was to go toward the \$5,000 which the Negro Baptists of Alabama are to raise in order to secure from the General Education Board a like amount for an industrial building. At this writing we lack about \$750 of the \$5,000, and are making heroic efforts to raise the whole by Nov. 1st. The workmen are now covering the new building and the prospects are bright for its completion early in December. The enrollment is 348; 17 of the number are ministers.

R. T. POLLARD, Pres.

#### JERUEL ACADEMY, ATHENS, GA.

The 25th year opened with flattering indications. The boarding department shows a large increase, affording a greater opportunity for Christian service. The school delights in soul-saving and Bible study. The trustees are putting forth strenuous efforts to erect another building—the George Sale Administration Hall. The needed funds we feel will be raised. It is the purpose of the Academy to touch, reform and transform the community life of the people and reach the home life of all with whom it may come in contact. One great agency the school uses is the annual Farmers' Conference by which the Academy directly affects rural conditions. The sympathy and help of our white friends are given in this very much needed work. The State University Agricultural College gives very helpful assistance in making the conference a success.

J. H. BROWN, Prin.

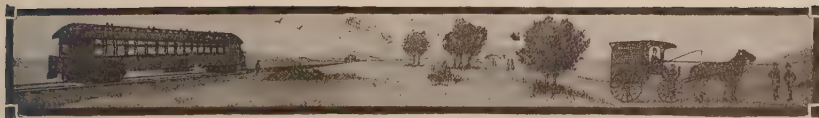
#### HOWE INSTITUTE

Realizing the struggle we are making to equip a great school in the black belt, two very valuable helpers have come to us to serve without salary other than their expenses. This is very highly appreciated. A body of young people fitted up in fine style our girls' reading room during the vacation. This makes us ready for donations of books and magazines. Our Manual Training Department begins with this term. Our boys are delighted with the prospect of becoming carpenters, foremen, contractors, architects, and painters. Our girls will be given architectural drawing to enable them to assist in planning their homes. Howe Institute aims to do everything possible for the people with the facilities in hand, in a practical as well as technical way. The great Home Mission Society is doing great things for us whereof we are glad.



#### An Efficient Helper

Among the appointees at the recent Board meeting of the Home Mission Society was Rev. J. Orrin Gould, who accepted the position as Assistant District Secretary with Rev. Bruce Kinney in the Southwestern District. Mr. Gould was known on his field in Wyoming as the "cowboy preacher," having been a cowboy on the plains before he felt the call to enter college and become a minister of the gospel. He will make a very efficient helper to Mr. Kinney.



## CHAPEL CAR AND COLPORTER

## Hand-Picked Fruit

## EXPERIENCES OF A NEW MEXICO COLPORTER

In the neighborhood of Clayton, Texline, Mount Dora, Cone and a few miles northwest from Hayden, crops are looking well and promise a good yield, but poverty abounds, and it must be so until the crops are harvested and sold. I have tried to sell books, especially Bibles, but the people put up the universal excuse, "no money."

Early in the month I had an interview with a school teacher. He promised that if I could prove all I claimed for the Baptists he himself would become one. I presented him the little book, "The Baptists: Who they Are, and What do they Believe?" together with some tracts on baptism. I also interviewed in like manner the blacksmith at Central City, and on a recent Sunday night at our meeting these two men presented themselves as candidates for baptism and membership in our church at Central City. They were baptized and received.

I also had opportunity to converse with a young girl of sixteen, whose father and stepmother are Roman Catholic, the stepmother sister of a Roman Catholic priest. Of course the young girl was prejudiced against all Protestantism. She promised to read the New Testament and pray for spiritual light. Since then she has been coming to our Sunday school and a few days ago she requested us to pray for her. She made a beautiful profession of her "faith that God for Christ's sake has forgiven my sins." She requested baptism, was baptized and received into our church.

During the early summer I visited a home where I found a young woman about seventeen. When I mentioned the subject of religion she said in answer to my question that she would like to be a Christian. We prayed together there and she was happily converted. She attended our meetings at Hayden and has been baptized.

About the middle of June I conversed with three brothers, leaving them deeply interested. I presented each of them with a Testament and Psalms upon their promise to read some portion every day and

pray in secret at least once a day. The three boys have been received into the church.

Early in May I found two young men plowing in a large field. I left my team by the roadside and went out to them, about a quarter of a mile, followed them around the large field talking to them, one at a time. I left them some tracts and they seemed impressed deeply. I recognized one of them in the congregation a few days ago, spoke to him, and before I had time to engage in conversation he broke down and wept bitterly and immediately came forward for prayer. He was converted, and on the day appointed for the service he walked about fourteen miles to be baptized.

I rejoice in the opportunities so fruitful of good in holding meetings in the little shacks and dugouts in remote places. I go about, visiting all within reach of some central place, inviting them to meeting. I find that strangers live near each other from different parts of the East—all busy with their own affairs in this new country. At Cone I found 23 Baptist people, none of whom knew there were any other Baptists near them. Cone is a post-office and store with settlers around it.—JAMES W. TAYLOR.



## Bible Work in Montana

I was calling in every house in Riverton, Wyo., with poor success as far as selling Bibles was concerned. At one pleasant cottage a man sat on his shady porch reading a newspaper. I rightly judged as I turned in at the gate that he was just in from the mountains for a brief rest at home. His bronzed face told me that. I found that he was a sheepman. "I have some very interesting reading in a book here I am showing," I said. He turned to me with an interested look—for sheep herders are usually great readers while tending sheep on the range.

I drew my book from the box and held it up to him. He exclaimed, "Ah! a Bible. Why, nobody reads that book!" I said, "You are quite mistaken, sir. Let me read you a few lines of great inter-

est. I read, 'All we like sheep have gone astray and God hath laid on Him the iniquity of us all.' Then I preached Jesus to him.

He was surprised, and, I could see, interested. Then he said to me, "My religion is to pay my honest debts." I said, "That is pretty good, but how much better are you than you ought to be?" "But," said he, "some people I could name do not do that much." I replied, "So you are the better man, but I can name a man I knew ten years ago better than you. He was converted in our meeting one night and the next day he went around and paid his dishonest debts." "What was that?" "Why, debts at the saloons. You think them honest? But one debt of \$174 was a gambling debt. Would you have done it?" "No!" "Then his religion was better than yours." When I left him he promised to take his unread Bible with him and read it on the range.—  
F. D. KENNEDY.



### Welcome Immigration

A New York paper says: "The arrival at Ellis Island of twelve or more families of sturdy Dutch immigrants, with baggage, cash and children, all bound for the farm lands of Minnesota and quite sin-

gle-minded in their plans and purposes, typifies the sort of immigration that may well be encouraged and which will do much to offset the numbers of sickly, discontented, immoral and shiftless who arrive at our shores with no family, no ulterior purpose and little cash.



### A Growing Institution

The Baptist Institute for Christian Workers in Philadelphia has recently received a gift of \$50,000 from Mrs. Anna M. Watson, of New Jersey, for its new equipment. Their present two buildings are inadequate for the demand and new buildings will be erected at once as there have been also several other gifts for this purpose. This year the largest number is in attendance the Institute has ever had at the opening of any session. A class of sixteen was graduated last year and all have been provided with work and more applications for workers are on file than can be filled. The course includes the Bible, Missions, Church History, Sunday School Pedagogy, Nursing, and every phase of instruction which fits one for pastors' assistant, Sunday school or church worker, home or foreign missionary.



DEDICATION OF THE OHIO GOSPEL WAGON



### "The Historic Episcopate"

**T**HIS volume, by Rev. Robt. E. Thompson, S.T.D., is especially in place now that the question of church unity is so prominent. The author has been studying the subject for twenty years, and presents with candor the entire alleged evidence both for and against the claim that episcopacy was the recognized government of the churches from the time of Peter, and can prove direct succession. The fact is recognized that this claim is one of the chief obstacles to a reunion of Protestant Christendom. The proof seems conclusive that there was no prityacy in the time of the apostles, and no hint of such a vicegerency as the papacy presents. Take this Protestant view with that of Prof. Bartolli, who was educated in the Catholic view, and one has an excellent presentation of the facts. The trouble is that in this matter, as in many others, facts do not weigh against the prejudices and false teachings of those who pretend to have authority. It is to be hoped, however, that this book may open the eyes of some who have believed, without knowing the evidence, that the historic episcopacy was conceded by scholars and something worth contending for even at the expense of Christian unity. The spirit of the presentation is highly to be commended. Dr. Thompson's aim is irenic, not polemic, and he hopes to further not hinder union. (Presbyterian Board of Publication, Phila. \$1.50.)

### The Facts About France

There was special need for such a work as Prof. Jean Charlemagne Bracq, of Vassar College, has written on *France Under the Republic*. It has quite become the custom to say that France is on the decline, and no country has been more misrepresented during the last decade. The ani-

mus has come in part from the Roman Catholics, who have called France atheistic and godless because of the break with the Vatican and the separation of Church and State. Prof. Bracq is French by birth and training, and has kept in constant touch with affairs in his native land. He gives a clear and convincing presentation of the facts which show a healthy progressive life under republican rule, and give promise of permanence to the Republic. The great changes in the national life are summarised in masterly manner in the first eight chapters, and then the questions of religion and morals are taken up. The reader feels that he is getting at the truth of things, although the author has a natural predilection for his subject. While he confesses to a feeling of indignation that cannot always be repressed at seeing "his native land disturbed by a small company of foreigners who, under the pretext of religion, are ever interfering with French affairs," he nevertheless shows a fine impartiality in dealing with the religious issues. The volume will frequently surprise the reader, and will leave him with a new hopefulness regarding a great nation which ought yet to play a large part in the development of European civilization. Prof. Bracq has made a distinct contribution to our literature. (Scribners, 376 pp., cloth, with index.)

### Two Valuable Books

We have received from the Student Volunteer Movement their edition of Dr. John R. Mott's *The Decisive Hour of Christian Missions*, the text being the same as that in the text-book of the Young People's Missionary Movement. This is a book for the reader, without questions and special headings, and is in uniform style with other volumes issued by the Volunteer Movement. We cannot too strongly commend the work. It is an

"eye opener" in its grouping of significant facts. (251 pages, with index, maps and illustrations; cloth; \$1.)

*The Expansion of Christendom*, a Study in Religious History, by Mrs. Ashley Carus-Wilson, B.A., is a book to be read by those who would grasp world conditions and the advancing conquests of Christianity in all lands. The author's purpose is to "appeal to the intelligent church-goer who regards Christian missions as uninteresting and unimportant, and who gives casual aid and yet more casual thought to them." The first part considers the Case for Missions, and leads to the conclusion—it must be done, if Christ is the Saviour of the world. Part second considers historically the Course of Missions, and leads to the conclusion—it can be done. Part third considers practically the Crisis of Missions, the program now before the church; this leading to the conclusion that the prospects are "as bright as the promises of God." The straightforward story is full of compelling interest, and has the true breadth of vision. The reader will not be likely to question the author's conviction that the Christian triumph is as certain as the advance has been steady. (Stodder & Houghton, London; sold by Revell, \$1.50.)

#### "Studies in Chinese Religion"

Prof. E. H. Parker, who holds the Chinese chair in the Victoria University of Manchester, makes a valuable contribution in this volume, in his translation of the "Tao-teh King" Classic of Lao-tsz (or Lao-cius), the founder of Taoism as Confucius, his junior contemporary, was the founder of Confucianism. The author has with infinite patience hunted up every one of the five thousand words or combinations of words occurring in this classic, and his independent translation, with full cross references, is of great interest. His general attitude is indicated in the statement as to his translation, "I totally ignore all that both Chinese and foreigners have hitherto said as to Lao-tsz's meaning." In his treatment of Taoism and Confucianism, however, he states the views of the prominent writers, thus permitting the reader to form an independent opinion. His assurance and dogmatism are entertaining if not always convincing, as in discussing the Chinese characteristics and their religion or want of it. His judgments are sweeping, as in the statement, "Confucius had no religion," which implies an incredible ignor-

ance of Confucius's sayings, or a peculiar limitation of the word religion. In denying to the Chinese any true religious feeling there is a similar ambiguity. The reader feels on this point that the Chinese have eluded Prof. Parker as they have pretty nearly everybody else when it comes to understanding their point of view or mental and spiritual quality. The chapters on Buddhism and Islam, also on the earliest Christianity in China (635 A. D.), are discriminating and instructive. The volume is of importance to the missionary and the student of comparative religions. (E. P. Dutton & Co. Pp. 308, with index and illustrations. \$3.)

#### "Echoes from Edinburgh, 1910"

It was a happy thought that led the executives of the Edinburgh World Conference to invite a missionary, W. H. T. Gairdner, to write a popular account and interpretation of the Conference, so that the multitudes who could not be present might have the great meetings brought vividly and sympathetically to them. The work is exceedingly well done, and should have a wide reading. Mr. Gairdner is a missionary at Cairo, and had previously shown his ability as a picturesque writer, with rare gift of vision as well as expression. He paints his pictures with enthusiasm, and packs the gist of great days into 300 pages. If he inclines at times to be fulsome in praise, this is better than to be dull or dry. The summarisation of the reports and discussions is finely done. Ministers and laymen alike will find this volume worthy of place in the library. Incidentally, many of its readers will be induced to secure the nine volumes of reports and addresses, a mission library in themselves of incomparable value. (Fleming H. Revell Co. 281 pp., cloth, \$1 net.)

#### A Projected History

The district missionary of the Idaho Baptist State Convention, Rev. Thomas H. Scruggs, has closed twenty years in home mission work, and is preparing a book on "Twenty Years of Baptist Development in the Northwest," which will cover the coöperative work of the Home Mission Society with the State Conventions in the Northwest and Southwest, also the Central West beyond the Mississippi. Mr. Scruggs has a wide acquaintance, and few men have gone into a larger number of rural communities. He ought to make a valuable contribution to our pioneer history.

### "Fellowship Hymns"

Whoever helps to elevate the musical taste in our churches, Sunday schools and young people's meetings belongs to the race of benefactors. Dr. Clarence A. Barbour has won place in this list by compiling and editing a hymn book that can be commended without reservation as one of the very best yet produced. It has 321 hymns, and we believe the editor is right in his feeling that every one of them is readily usable and worth using. There is no trash, while the very best hymns are here, set to the best tunes. Designed primarily for the Young Men's

and Young Women's Christian Associations and young people's work, with a wealth of hymns of fellowship and service, this book is equally well adapted for prayer meeting use, and hundreds of churches would find it far better for church services than the average hymnals. In choice of hymns and tunes, arrangement of subjects, clearness of typography, and selection of Scripture readings, "Fellowship Hymns" reaches high level. These are the hymns to get into the children's memories and hearts if we would rear a reverent generation of churchgoers. (New York: Y. M. C. A. Press.)



## Missions in the Magazines

In *Scribner's* for November one finds a most charming inside sketch of the foreigner's life in East Africa, the country where "something of the childhood of the world still clings." We hear a native service, learn the use and abuse of the ever-present graphophone and experience the mixed pain and delight of leaving the strange country and seeing once more the lights of home ahead. The same section of Africa, but far from foreigners' habitations, is described in Mr. O. W. Barrett's "Impressions and Scenes of Mozambique," in the *National Geographic Magazine* for October. In the *World's Work*, Booker T. Washington's "Autobiographical Notes" continue, while the October *New England Magazine* contributes "The Dip of the Tar-Brush," a pathetic little history which leaves the reader both sorry and ashamed. "China—A Permanent Empire," is well treated by Gilbert Reid, Director-in-Chief of the International Institute of China and an intimate friend of many Chinese mandarins. The trend of his article is optimistic, refuting the possibility of China's partition at the present day and the danger of a revolution.

In the *Sunset Magazine* for November appears "Isamu and Others," by Yone Noguchi, the Japanese husband of an American wife. Special interest centers around the boy Isamu, who after living his little life of three years in America finds Japan a country of new things and strange people. In his closing words Mr. Noguchi voices the sentiment of many Japanese: "If we have to choose one more country besides Japan, that country must be America. There is no other country like America, who so we admire and love with our sincerest hearts." Yet a far different side-light on a Japanese's

thoughts of America is found in Mr. Yoshio Markino's account of his hard experiences when as a poor boy he came over from Japan and struggled to attend the Art School in San Francisco. He does not spare us the history of one insulting incident, but gives a faithful account of the attitude of many San Franciscans toward the Japanese. The *Asiatic Quarterly Review* adds to these Japanese articles a very interesting and exhaustive account of the Japanese section of the Japanese-British Exhibition recently held in London. Through its vivid pages we get many a glimpse of the Japan of today.

An account of the great railroads that are bringing the far places of the world into proximity with long established routes of civilization is to be read in the *World To-day* (October). The Hedjaz railway connecting Damascus with Mecca, the African line between Cairo and the Cape of Good Hope and the great South American road are all considered. The writer firmly believes that railways such as these have value as an educative power. "Where they penetrate there is a hasty banishment of mystery, an overturn of superstition and a routing of ignorance. In Paotingfu, China, where the most active anti-foreign feeling prevailed in the year of the Boxer outbreaks, the railroad has brought sympathetic and friendly feeling for foreigners. The November number of *World To-day* contains a most readable account of the trip from England to China over the Siberian route by Rev. J. L. Dearing, D.D., one of our Japan missionaries.

This magazine also has an article written by one who some years ago was sent by a manufacturing company to help the

workers in a small cotton mill in Virginia. Through her influence schools of all kinds and improvement societies flourished, and the standard of the community was raised almost beyond recognition.

The *National Review* brings to our notice Gordon College in the Sudan, clearly portraying its purpose and success in the eight years since it was founded. In the same number appears "A Year of Constitutional Persia." According to the writer, Persia has two alternatives for the future: the first, a united, constitutional Persia, the outgrowth of wise acceptance of European guidance and tuition; the second, Persia's absorption by Russia. The peril of the latter alternative is omnipresent, while the possibility of the first is dangerously blocked by the vanity inherent in the Persian character and the great reactionary influence of the powerful Shia Church.

The *National Geographic Magazine* fulfils its usual promise with regard to interesting articles. "A Talk About Persia and Its Women" leaves us with a fair idea of the hidden half-lives of the unfortunate Persian women, while Ellsworth Huntington's "Lost Wealth of the Kings of Midas" tells us how a Turkish soldier views the present "liberty" and many other interesting and valuable items in regard to the people of Phrygia and their characteristics, not forgetting the ancient setting of this place where Croesus once held sway. The tangled and complex affairs in the Near East are set forth at length and discussed in the *Fortnightly Review* for October.

The whimsical pages of "African Guides I Have Met" (*World's Work*) well merit attention. One after another the author brings before our delighted gaze the diverse Arabs, Moors and Africans who have been as beacon lights to him in his wide wanderings—but beacon lights that sometimes cast him on the shoals of unpleasant experiences and which always demanded a heavy toll for their avid shining.

The weird towers of silence near Bombay where the Parsees leave their dead to be devoured by the greedily waiting hosts of vultures are realistically described in the *New England Magazine*—a most unpleasant subject, and yet one that is interesting in so far as it sheds light on the strange religion brought from Persia some centuries ago.

"What is your opinion of English edu-

cation?" was the question asked a distinguished native scholar, according to the *Asiatic Quarterly Review*. "It teaches the boys to say 'Good-morning' and 'Good-evening' and to despise their parents," was the quick reply—an opinion unfortunately not peculiar to the scholar in question. Yet the writer considers the effect of English education on Indian ethics helpful on the whole. According to his judgment, the chief part which it plays in the general renaissance of India is its elevation and enlargement of the moral horizon. "Educated natives have reached or are approaching the second of the three reverences enjoined on Wilhelm Meister—the reverence for one's equals. As yet they have not reached the third—the reverence for one's inferiors."

Many have seen the play of "Hamlet," but few have had the rare pleasure of seeing Hamlet at a Bengal fair. This unusual treat is described in an unexpectedly delightful way in the October number of *Blackwood's Magazine*. First comes the journey to the fair, realistically detailed in all its dustiness and discomfort. After the arrival at the grounds we are soon breathless with excitement as the camel races are held—a series of false starts and surprising finishes. The tune "God Save the Queen" fills up many a blank moment and some that are not blank, and by the time the un-Hamlet-like Hamlet appears, we are expectancy itself. This most remarkable and intensely ridiculous travesty of Shakespeare's play culminates in the depths of tragedy, for even Ophelia waits until the final scene to add her mite to the dark outcome inscribed upon the program as "the death of all."



#### "Will Do a Vast Amount of Good"

Rev. H. P. Chaffee, Iowa City, Iowa, writes: "Permit me to congratulate you upon the magazine. It is what we have long wanted, and I believe it will do a vast amount of good in the matter of education along the lines of missionary endeavor."



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# Financial Statements of the Societies

## American Baptist Foreign Mission Society

Financial Statement for seven months, ending October 31st, 1910

Source of Income	Budget for 1910-1911	Receipts for Seven Months	Balance required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches).....	\$563,455	\$85,920.49	\$477,534.51
Individuals (estimated) .....	175,000	23,296.63	152,703.37
Legacies, income of Funds, Annuity Bonds, specific gifts, etc. (estimated) .....	194,527	97,798.39	96,728.61
Total Budget as approved by Northern Baptist Convention .....	\$932,982	\$207,015.51	\$726,966.49

### Comparison of Receipts with Those of Last Year

First seven months of Financial Year

Source of Income	1909	1910	Increase	Decrease
Churches, Young People's Societies and Sunday Schools .....	*\$83,536.46	\$85,920.49	\$25,080.66	.....
Individuals .....	23,296.63	23,296.63		
Legacies, income of Funds, Annuity Bonds, specific gifts, etc. ....	80,244.54	97,798.39	17,553.85	.....
	\$163,781.00	\$207,015.51	\$43,234.51	.....

\*Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is also included in this figure.

## The American Baptist Home Mission Society

Financial Statement for seven months, ending October 31st, 1910

Source of Income	Budget for 1910-1911	Receipts for Seven Months	Balance required by Mar. 31, 1911
Churches, Sunday Schools and Young People's So- cieties (apportioned to churches).....	\$382,276.42	\$56,566.54	\$325,709.88
Individuals (estimated) .....	125,000.00	3,021.62	121,978.38
Legacies, Annuity Bonds, income of Bonds, etc. (estimated) .....	158,792.00	104,954.73	53,837.27
Total Budget as approved by Northern Baptist Convention .....	\$666,068.42	\$164,542.89	\$501,525.53

### Comparison of Receipts with Those of Last Year

First seven months of Financial Year

Source of Income	1909	1910	Increase	Decrease
Churches, Sunday Schools and Young People's So- cieties .....	\$51,960.90	\$56,566.54	\$4,605.64	.....
Individuals .....	5,958.37	3,021.62		\$2,936.75
Legacies, Annuity Bonds, income, etc. ....	71,353.29	101,818.19	30,464.90	.....
	\$129,272.56	\$161,406.35	\$35,070.54	\$2,936.75

## American Baptist Publication Society

Financial Statement for seven months, ending October 31st, 1910

Source of Income	Budget for 1910-1911	Receipts for Seven Months	Balance required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches).....	\$104,189	\$46,096.76	\$58,092.24
Individuals (estimated) .....	10,900	4,403.95	5,596.05
Legacies, income of Funds, Annuity Bonds (esti- mated) .....	51,404	22,199.06	29,204.94
Total Budget as approved by Northern Baptist Convention .....	\$165,593	\$72,699.77	\$92,893.23

### Comparison of Receipts with Those of Last Year

First seven months of Financial Year

Source of Income	1909	1910	Increase	Decrease
Churches, Young People's Societies and Sunday Schools .....	\$41,720.26	\$46,096.76	\$4,376.50	.....
Individuals .....	2,190.50	4,403.95	2,213.45	.....
Legacies, income of Funds, Annuity Bonds, spe- cific gifts, etc. ....	20,658.35	22,199.06	1,540.71	.....
	\$64,569.11	\$72,699.77	\$8,130.66	.....

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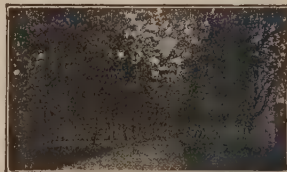
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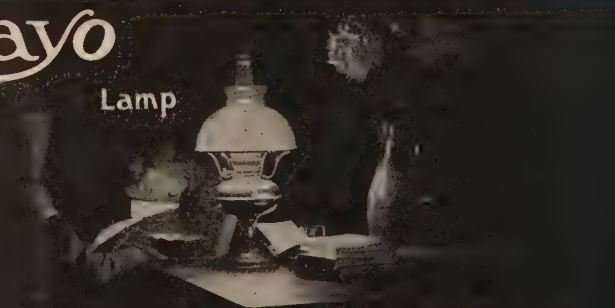
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